श्रीमदवधूतशिरोमणि श्रीविष्णुतीर्थ विरचित

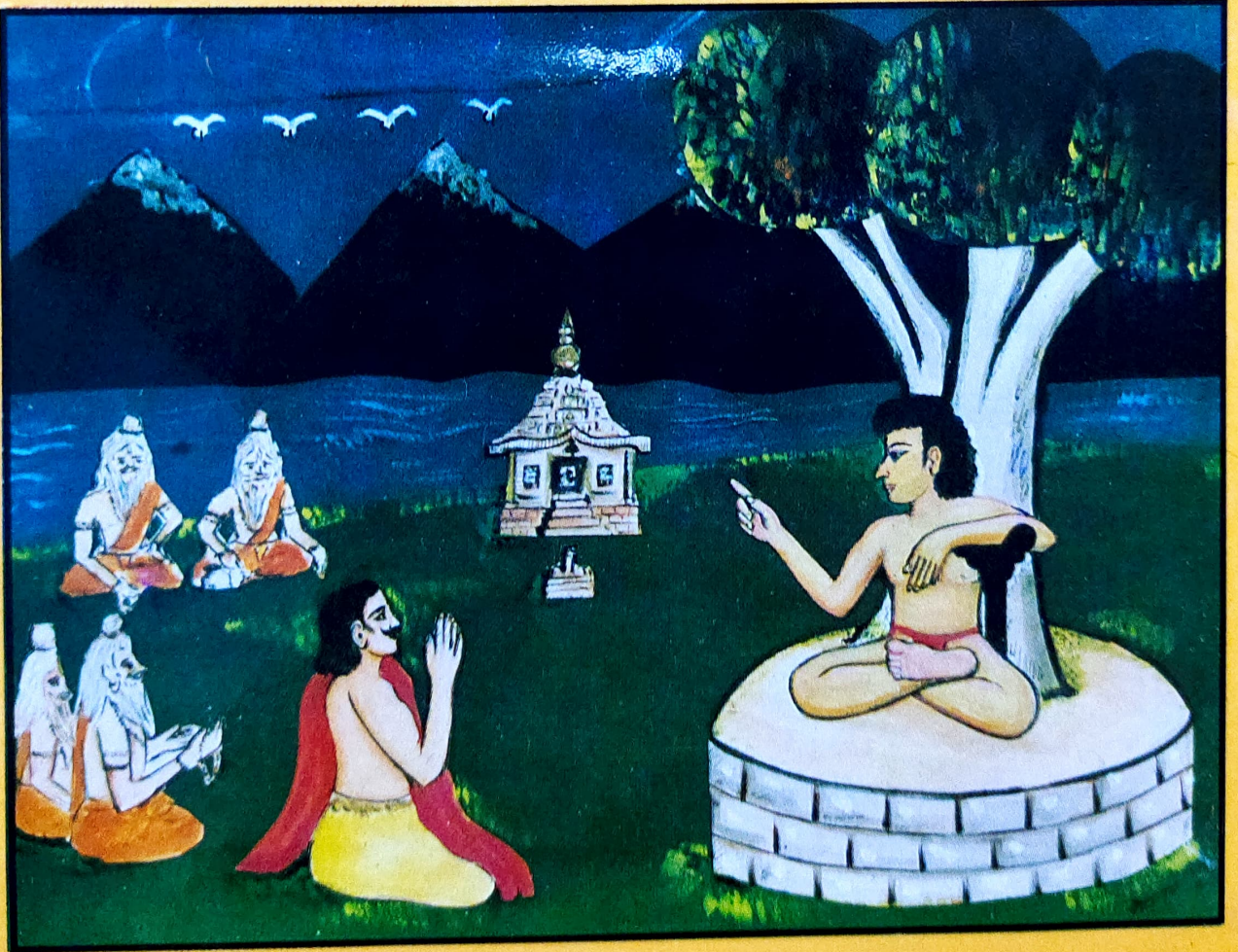
श्रीमद्भागवतसारोद्धारः।

The Abode Ambrosial

ITS ELECT EXCELLENCES

Composed by

SRI VISHNUTIRTHA

The Crest-jewel of Avadhutas (ascetics)

A Study

by

Prof. G. V. NADGOUDA

श्रीमदवधूतशिरोमणि श्रीजयतीर्थ (विष्णुतीर्थ)
निर्मित

श्रीमद्भागवतसारोद्धारः।

THE ABODE AMBROSIAL

(भागवतं रसमालयं)

Its Elect Excellences

Composed by
SRI VISHNUTIRTHA
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(With an introductory essay, English rendering and relevant excerpts and explanations)

A Study
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on the 28th of March, 1996

Dedicated to

The Loving Memory of my

Dear Father

VITHALRAO CHINTAMANRAO NADGOUDA

Who brought me up with great care and caution.

यस्य प्रचंडतपसा श्रुतिगीतवृत्तस्तुष्टो हरिः किल वशंवदनामवाप।
श्रीमध्वसन्मतपयोनिधिपूर्णचंद्रः श्रीविष्णुतीर्थमुनिगणमुदमाननोतु।।

Let Sri Sri Vishnutirtha, the doyen of Sages, the full-moon (so dear) to the ocean of Sat (exquisite) Madhwa Siddhanta, who verily pleased[2] the Surpreme Lord with his learned discourses and lessons and prized volumes (like Bhagwat Saroddhara) high-lighting His varied Majesty, rejoice[1].

१. मुदं २. वशंवदतामवाप

* * * * *

ॐ स्वस्ति श्रीरस्तु मे शस्तं निस्तुला निस्तुलात्पुनः।
वस्तुनोऽवस्तुनो नित्यं समस्तव्यस्तयोगतः।।

May I be blessed[6] with the (wealth of the) matchless[1] means of Moksha both concise[7] (like the pregnant Narayan Namoccharana of Ajamila) and elaborate (ransacking the length and breadth of sastras) according to the adhikaris and Avasthas (अधिकारी अवस्था भेदेन) by you, O peerless[2] eternal supreme[4], the main propeller of the sentient and the non-sentient ever remaining the Same[3] yet entirely distinct[5] from your creation-Jada and Jivas. (Let the readers and reciters of Srimad Bhagawata Saroddhara likewise bask under your benign grace)

१. ॐ स्वस्ति   २. निस्तुला   ३. नित्यं
४. वस्तुनः   ५. अवस्तुनः   ६. शस्तं
७. समस्तव्यस्तयोगतः

आशीर्वचनम्

श्री विश्वगुरू

श्रीमदानन्दतीर्थ भगवत्पादांतर्गत

श्री वेदव्यासायनमः।

ಶ್ರೀಮದ್ ಭಾಗವತವು ಭಗವದ್ಭಕ್ತರಿಗೆ ಹಸಿವು ಮತ್ತು ತೃಷೆಗಳ ಬಾಧೆಯೇ ಇಲ್ಲದಂತೆ ಮಾಡುವ ಅಮೃತಕ್ಕೆ ಸದೃಶವಾದ ಗ್ರಂಥವಾಗಿದೆ. ಇಂತಹ ಗ್ರಂಥದ ಸಾರೋದ್ಧಾರವನ್ನು ಜ್ಞಾನಿವರೇಣ್ಯರಾದ ಶ್ರೀ ವಿಷ್ಣುತೀರ್ಥರು ಮಾಡಿದರು. ಈ ಸಾರೋದ್ಧಾರ ಗ್ರಂಥವು ಸಂಸ್ಕೃತಾನಭಿಜ್ಞರಿಗೆ ದುರ್ಲಭವಾಗಿಯೇ ಈವರೆಗೂ ಇತ್ತು. ಈ ಕೊರತೆಯನ್ನು ಭಗದ್ಭಕ್ತರಾದ ಪ್ರೊಫೇಸರ್ ನಾಡಗೌಡ ಗುರುರಾವ ಇವರು ಈ ಗ್ರಂಥದ ಸರಳ ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ಅನುವಾದಮಾಡಿ ಪರಿಹರಿಸಿದ್ದಾರೆ.

ಜ್ಞಾನಿವರೇಣ್ಯರಾದ ಶ್ರೀ ವಿಷ್ಣುತೀರ್ಥರೇ ಇವರಲ್ಲಿ ವಿಶೇಷಸನ್ನಿಹಿತರಾಗಿ ಇದ್ದು ಈ ಉತ್ತಮ ಕಾರ್ಯವನ್ನು ಇವರಿಂದ ಮಾಡಿಸಿದ್ದಾರೆಂದು ತಿಳಿಯಬೇಕು. ಇಂತಹ ಉತ್ತಮಕಾರ್ಯವನ್ನು ಮಾಡಿರುವ ಪ್ರೊಫೇಸರ್ ನಾಡಗೌಡ ಗುರುರಾಯರು ಈ ಉತ್ತಮ ಕಾರ್ಯವನ್ನು ಶ್ರೀ ಹರಿವಾಯುಗಳಿಗೆ ಸಮರ್ಪಿಸಿ ಪರಮಧನ್ಯರಾಗಿದ್ದಾರೆ.

ಶ್ರೀ ವಿದ್ಯಾಮಾನ್ಯತೀರ್ಥರು

ಶ್ರೀ ಉಡುಪಿ ಪಲಿಮಾರುಮಠ

FOREWARD

Srimad Bhagavata is a great work of highest worth. It is an unfathomable ocean of great spiritual thoughts of immense value. It is an unmatched treatise - magnum opus - on spirituality. Its emphasis distinctly and discernibly - though it imparts incidentally worldly wisdom - is on the lofty path of devotion and detachment.

A man, brimming with most loathsome audacity and arrogance, must conduct a deep study of this serious and elegant work, Bhagavatam, which unfailingly shows the charms of humility. It is an eternal solace to the deep inner soul. It is an unceasing beacon light illumining the path of soul whose mind is perplexed and crowded by dark passions and deadly affections. It bestows "the virtuous mind, attended by a strong siding champion - conscience." The pride is crushed mercilessly under the strong iron feet of self-knowledge and humility. Each one's pride, though it may give a pleasant flavour to the possesser, has a nauseating stinky smell to others. Sri Bhagavatam asks us to uproot and remove this dirty poisonous plant of pride which is deep-rooted in the soil of mind.

It is an inexhaustible spring of courage and fortitude to one who has lost everything and who is let down by everyone in this selfish mundane world. It gives him an unlimited and singular support to arrive at a judgement when his mind is wavering between material timidity and spiritual courage.

Each and every story of Bhagavatam unerringly stirs the inner soul up from the unbegun slumber and dismal dreams. It unveils him to himself. It enables us to discover the strongest but tenderest bond between these souls and that Supreme soul. It enjoins upon us to revere, to trust in, to love, to worship, to fear, to praise, to pray, to entreat, to follow, to meditate upon him, and ultimately to surrender unconditionally to Him. It asks up to see Him in " an unpolluted temple of mind" to describe in Milton's words.

A man of sensible heart and smooth mind cannot sing without invariably being interrupted intermittently by tears and ecstacy. By the devout study of Sri Bhagavatam, one can sweetly float upon the wings of silence in the horizon of calm thoughts. It deepens the insight and hightens the personality.

Sri Vishnutheertha, a great saint of dignified order, on whom the realization and the renunciation had dawned at once at the instance of casually uttered soul-stirring words, was the author rather compiler of this Bhagavata Saroddhara. It is a splendid work. It is something like a summary of philosophical preachings of Bhagavata. It is well designed solely with an intention to systematically epitomize many of the main tenets, scattered over all the 12 skandhas. Purposing this in the mind, Sri Aranyakacharya has thoughtfully selected the verses and significantly arranged them.

He has made chapters, perhaps, as it may appear to many minds, on the basis of the steps which he contemplated as very essential for each spiritual aspirant. The principle tenets of Sri Bhagavata are made accessible even to those minds wanting to avoid or minimize the efforts.

It heartens me that Prof. Nadgouda has been successful to a great extent in translating the Bhagavat Saroddhara in English. His sole purpose is to bring these works to the limelight of the present generation, Prof. Nadgouda is a very simple, disciplined and courteous gentleman. He is a scholar both in English and Sanskrit. He is a very serious student of Vedanta and is devoting almost all his time in such a valuable pursuit. May God bless him and his family with health, wealth and ज्ञान भक्ति आणि वैराग्य. Again I pray God to bless him with more enthusiasm and energy to undertake successfully such numerous assignments.

ब्रम्हात्मदास विद्यासिंहाचार्यः
वाणीविहार विद्यालयः
सत्यध्यान विद्यापीठं, मुंबई.

PREFACE

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वंति दिव्यैः स्तवैः।
वेदैः सांगपदक्रमोपनिषदैर्गायंति यं सामगाः।
ध्यानावस्थित तद्गतेन मनसा पश्यंति यं योगिनो।
यस्यांतं न विदुः सुरासुरगणा देवाय तस्मै नमः

(Obeisance to the Supreme Lord who is extolled by Varuna, Indra and Maruts with celestial hymns, the Vedas with its Sadangas (six accessories), breaking the text into words and repeating them in a particular order along with the upanishads, whom the followers of Samaveda celebrate by chanting the Vedic hymns, whom the yogins envision in their minds during contemplation and whose end is unknown even to the hosts of Deities and Dailyas.)

पिबत भागवतं रसं (अमृतद्रवसंयुतं):

Srimad Bhagavata. is a monumental work of a mammoth size. It is a rich legacy of spiritual lore, a fount of perennial wisdom. It is pre-eminently the Book of Bharatavarsha, the Moksha. sastra, composed by Lord Vedavyasa packed with Saras - (excellences), in the hallowed tract of Naimisharanya. It is a veritable compendium of Hindu history and philosophy.

अत्र संकीर्त्यते साक्षात्सर्वपापहरो हरिः। ज्ञानं च सदुपाख्यानं प्रोक्तं विज्ञानसंयुतम्। भक्ति योगश्च व्याख्यातो वैराग्यं च तदाश्रयम्।

(Here (in Srimad Bhagawata) He is celebrated as Lord Hari, the omnipotent who destroys all sins. Here knowledge and special and comprehensive knowledge (have been dwelt upon). Bhakti - Yoga and renunciation through devotion are also expounded and exemplified in the tales of the illustrious ones.)

It is the shrine of our best affections, a collocation of life's outstanding values. It is a fruitful brocade thick inlaid with "patines of bright gold" — eighteen thousand fertile verses. Srimad Bhagavata copiously sings of the varied majesty of Supreme Lord Narayana and his celebrated devotees-the Ekant Bhaktas like Prahalada. If this sovereign treatise

geet did not impress Raja mohan Roy, the founder of Bramho Samaj, it so influenced Sri Ramakrishna Paramahamsa as to evoke his exquisite encomium.

"Srimad Bhagavata is as sweet as a cake, fried in butter of wisdom and soaked in the honey of love'

Want of devotion is the spring of egoism which whirls the jiva in the wheel of Samsara. Arrogance in turn breeds agony and attachment. The feeling of Me and Mine, is the fountain - head of sin. Shorn of ego and attachment, he steers clear of sorrow and sin. It is the flame of devotion that pleases God and purges him of the pride of Me and Mine, placing humility and the awareness of the Almighty in its stead - thus, pulling him to the path of perfection. - निर्ममो निरहंकारो स शांतिमधिगच्छति। Ripened devotion evokes God's grace which alone rids him of the dire distress of Samsara - यस्य प्रसादात् परमार्तिरूपात् अस्मात् संसारात् मुच्यते नापरेण। and lifts him to the land of bliss — (परां शांतिं).

An earnest longing for liberation is the seed of devotion, the best qualification to enter this spiritual citadel. In this 'gospel of divine life' - Srimad Bhagavata, Bhakti has its sovran shrine. It is the silken thread that cements the seeker and the sought. It is presented here in its dual form - God's love for the devotee and the devotee's love for God. Bhakti poses no barriers to its votaries. It is the easiest and most efficacious avenue accessible to one and all. Mellowed devotion - अमला भक्ति is not a means to an end but an end in itself - तत् (मोक्ष) साधनं। The cult of devotion is catholic and universal. It embraces all who hug it with affection, irrespective of caste and creed, colour and sex. All receive warm welcome under its kind canopy as per inherent capability. They are all suffused with spirit divine, as though moving images of God - चल प्रतिमाः a Prahalada or a Raikva, a suta or a saunaka, a vidura or a Uddhava, a Sabari or a pingala. Srimad Bhagavata highlights this religion - नारायणीय (भागवत) धर्म, perfectly democratic in character. It is the religion of mankind - global in essence - नृणां सर्वेषां जयं परमो धर्मः। Lord vedavyasa नारायण साक्षात्, of truthful vision - अमोघदृक्, the ocean of compassion दयानिधि who exhorts humanity at large has the welfare of the world - जगद्हिताय कृपाय। in view. Lord Krishna is the ideal philosopher and Srimad Bhagavata is perfect philosophy. That is why it beckons all men of piety to drink its nectrine juice till they shed their mortal coil. (आ लयं)

विद्यावतां भागवते परीक्षा :

Lord Vedavyasa of unbounded mercy has served this wholesome viand to Satwic souls on earth - भुवि (रसिकाः) भावुकाः। Yet its bewildering bulk and mystic meanings made it the privileged possession of saints and savants. In this context, a Bhagawata Saroddhara was a long awaited intrepid enterprise for the Uddhara - uplift of sincere seekers. Sri Vishnutirtha was really a God - send to bring this towering tome to a tenuous size - to a bare minimum of three hundred and sixty-seven verses - One verse a day round the year for easy comprehension and enlightenment, quite within the ambit of an ardent devotee - something phenomenal indeed! All glory to Sri Vishnutirtha who could accomplish this tremendous task under the benign grace of Lord Vedavyasa, with his splendid imaginative vision, penetrating insight and mellowed wisdom, without impairing the dignity of the original either in content or in sublimity. With the strength of his inner eye, he could distinctly discern the latent design of this sublime text and made it patent for the benefit of Sadhakas. He could analyse the whole panorama and fix the important pegs (Prakaranas) and weave round them the scattered relevant verses in 12 skandas. This splendid analysis (of Bhagawata Dharmas) and its rigorous rearrangement makes the work edifying and impressive. It is Srimad Bhagawata in miniature and one feels as though it is a separate full-fledged compact composition by itself. So well-knit are the verses that the reader trips from verse to verse, one contextually leading to the other with such ease and feels not any jerk or gap in between the chapters and the selected verses, as though abridged by Sage Suka himself. It is wealth of means - मोक्ष संपत् to be assimilated by an assiduous spiritual aspirant (Sadhaka) to attain absolution (Moksha). The shrewdly picked up thirty-two Bhagawata Dharmas are so well strung together and in such a significant manner. They are the running rungs of the ladder that lead the Sadhaka to the peak of Perfection. They are the successive steps to scale the highest summit. They are so conspicously ear-marked and set down with such adequate emphasis by Sri Vishnutirtha that the seeker can safely traverse the intractable spiritual domains. Hats off to his superb imagination and incistive intellect that lessens the immense labour of love and provides a ready-made list of साधन संपत् - the recipe for eternal release, signalling the pit-falls with unfailing land-marks and guide-posts. This

marvellous epitome, if read and realized in right spirit is sure to lead the sadhaka to vairagya - a veritable trying test in spiritual sadhana (accomplishment) - the gate-way to salvation - through Aproksha Jnana and ripe devotion. To add to it, Sri Vishnutirtha's sensitivity to language and thought (its delicate naunces) makes his illuminating criticism more explorative - hence more engaging and exhilarating. Let the Satwic souls remember with great gratitude the rich contribution of Sri Vishnutirtha to the correct understanding of this renowned classic and read his Bhagawata Saroddhara again and again with the grace of Lord Vedavyasa and blessings of Sri. Vishnutirtha and attain absolution - सोऽयं व्याससुधानिधिर्भवतु मे भूत्यै सतां भूतिदः।

This disinterested service rendered in rendering this classic in English, an elaborate toil indeed, is for the betterment of the writer and the reader alike. This labour of love is a blessing in disguise. This is my flower of devotion at the lotus-feet of Lord Vedavyasa, who blazed the lamp of knowledge - येन प्रज्वालितो ज्ञानमय प्रदीपः। and Sri Vishnutirtha, who moved me to make a move in this direction. In the words of Sri Vishuntirtha: श्रीहरिपादाब्जरतिःस्यादित्ययं श्रमः।

I am greatly indebted to revered Pejawar Swamiji for his encouragement and willingness to publish this text and to Sri Sri Vidyamanyatirth Swamiji of Phalimaru Math for his hearty blessings. I record my hearty thanks to Vidwan Vidyashimhacharya for his thought - provoking forward. I always remember Vidwan Pandurangi Gururajacharya for the light he kindled in me and the turn he gave to my life and to Vidwan Gangur Raghavendracharya for his affection and guidance throughout the preparation of the text. I remember with reverence the previous writers and Pravachanakaras like Vidwan Shrinivasacharya Baligara and others who have worked on this text. I was happy to work with the assistance of my two sons - Dr. Vithal and Dr. Srikrishna. My thanks are due to Shri Ashok Kulkarni for the nice Cover Photo and to Shri Santosh for prompt typing and to the Yarbal Printers of Belgaum for the fine get-up and neat printing, in good time.

PROF. G. V. NADGOUDA
Guru-Krupa
Deshpandde Nagar,
Hubli - 29.

BHAGAWATA - The Book of India's Boast

The Golden Casket *- The Mine of Wisdom*

निगमकल्पतरोर्गलितं फलं
शुकमुखादमृतद्रवसंयुतं।

The Bhagawata Purana is the ripe fruit of the Wish-yielding Tree (Kalpa-Vriksha) that first fell from the lips of Lord Vedavyasa and then honeyed with the ambrosial essence of the equisite narration of Sage Suka.

Its mandate to Mankind:

संचिंतयेत भगवतश्चरणारविंदं
वज्रांकुशध्वज सरोरुह लांछनाढ्यं।
उत्तुंगरक्त विलसन्नखचक्रवाल
ज्योत्स्नाभिराहतमहद्हृदयांधकारम्।।

The Mumukshu should ardently meditate on the Lotus-feet of the Lord, decked with the marks of Vajra, Ankusha, Dhwaja and Padma with its elevated, effulgent and circular nails, destroying the dismal darkness in the heart.

पिबत भागवतं रसमालयं
मुहुरहो रसिकाः भुवि भावुकाः।

O Spiritual seekers *(devout souls imbued with deep devotion)*
and
Men of Taste on earth *(evaluators of excellence)*
Sip sedulously *(assimilate assiduously)*
Srimad Bhagawata *(The Abode Ambrosial)*
again and again

Its rationale :

पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये।
वैराग्यसारं प्रतिलभ्य बोधं यथांजसा त्वापुरकुंठधिष्ण्यम्।।

O Lord, a listening to the impressive accounts of thy exquisite deeds, sweet as nectar leads to the increase in devotion and with the doubt dispelled brings in enlightenment, the very cream of Vairagya (asceticism) and ultimately enables the Aparoksha Jnani to easily attain the eternal celestial abode - Vaikuntha (from where there is no return to Samsara.)

The Two Alerting Alarms :

Devil and the Deep Sea.

द्वयमेव महाबंधकं वित्तमेकं द्वितीयं वनितेति।

Two powerful bonds confine a sadhaka. one is wealth and the second is woman.

The Two Amazing Assets:

Devotion and Detachment

मुमुक्षणा मुख्यतः सपाद्यं द्वयमेव।
भगवति रतिः अरतिः अन्यत्रेति।

He who longs for liberation should mainly gain two things: intense attachment to the supreme Divine and deep distrust elsewhere.

Primrose Path :

कोऽतिप्रयासोऽसुरबालका हरेरूपासने स्वे हृदि छिद्रवत्स्थितः।
अस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपादनैः।।

O Asura lads, Is there any excessive exertion essential for the adoration and contemplation of the Almighty, immanent in the inmost hollow of the hearts of all (unaffected like the sky), the intimate friend, in the common way. (It is not embarrassing at all).

Pass-Port to Perfection :

अविस्मृतिः कृष्णपदारविंदयोः क्षीणोत्यभद्राणि शमं तनोति च।
सत्वस्य शुद्धिं परमांच भक्तिं ज्ञानं च विज्ञानविरागयुक्तम्।।

The incessant memory (and contemplation) of the Lotus-feet of Lord Krishna extinguishes all impediments (in meditation). It purifies the mind and paves the path to permanent bliss. It inculcates deep devotion and transforms general knowledge into settled knowledge (that leads to Aparoksha Jnana) coupled with asceticism.

Some Forget - Me - Nots :

नामसंकीर्तनं यस्य सर्वपापप्रणाशनम्।
प्रणामोदु:ख शमनस्तं नमामि हरिं परम्।

To repeat His (the Lord's) sacred name is to raze all sins. To salute Him is to sink all sorrows. I humbly bow to the Supreme Lord Hari.

रूपं यत्तत्प्राहुरव्यक्तमाद्यं ब्रह्मज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं सत्वं साक्षाद्विष्णुरध्यात्मदीपम् ।।१६८।।

Devaki extols Srikrishna who manifests on earth as her son :

(O Krishna : Verily thou art Lord Vishnu : Jnanis depict you as **Avyakta** unmanifest by nature yet revealing to your chosen Bhaktas to favour them, as **Adya** - the first and foremost remaining all alone

during the deluge, as **Brahma**, the vault of infinite virtues, as **Jyoti**, being of the nature of Jnana, as **Nirguna**, untouched by the Prakratic qualities, as **Nirvikara**, free from modifications - (always the same), as **Satta** and **Sattamatra**, having no beginning or end, free from faults and full of auspicious attributes - as **Nirvishesha**, having neither an equal or superior - the Supreme and **Adyatma-deepa** - abiding in the Jiva revealing to him your Supernal Swarupa and manifesting his innate nature - hence the Supreme Light. In sooth, you have manifested to save us.)

The Avenue to Absolution (Moksha) (संक्षिप्त शास्त्रार्थः)

शृण्वन् गृणन् संस्मरयंश्च चिंतयन्
नामानि रूपाणि च मंगलानि ते।
क्रियासु यस्त्वच्चयरणारविंदयोः
आविष्टचित्तो न भवाय कल्पते।।

O Lord Hari, he whose mind is merged in thy Lotus-Feet while engaged in work is not fastened by the fetters of existence. (He will bag all objectives of life)

He will not only listen and utter your blessed names and contemplate on your auspicious forms but make others also, hearken and pronounce and dote on thy propitious rupas.

Sri Vishnutirtha's Comment:

श्रवणादि कुर्वन् अनुदिनमादरेण श्रीहरिचरणारविंदनिरत चित्तवृत्तिः-
पुरुषः पुरुषार्थभागिति शास्त्र, निर्गलितोऽर्थः।

That the seeker deeply devoted to the Lotus-Feet of Lord Hari with enough adoration, uninterruptedly engaged in listening to the Leelas, cogitating and contemplating on them will attain all objectives of life, is the conclusive meaning of the scriptures.

The Top-Two (means of Mukti)

विरागो रतिश्चेति द्वयमेव मुख्यं मुक्तिसाधनम्।

Asceticism and attachment to the (Lotus-Feet of the Lord) are the only two cardinal means of emanicipation.

What one should eschew:

असंग आत्मव्यतिरिक्त वस्तुनि।

The Sadhaka should completely dissociate oneself from things distinct from the Atman.

What one should espouse:

दृढा रति ब्रम्हणि निर्गुणेच या।

The sadhaka should develop firm fondness for the feet of the supreme Brahman bereft of Prakratic qualities (embodiment of Knowledge and bliss).

Lord Vedavyasa's Promise:

न च पुनरावर्तते - न च पुनरावर्तते।

He will never revert to samsara (attain eternal release)

A Splendid tribute of the Space-Age:

Bhagwata Purana is a scripture superbly written with aesthetic sensitivity, devotional intensity and metaphysical subtlety. To combine such depth of intellectual discourse with such heightened emotional resonance and such exciting imagery is a special genius of India. The special contribution of India is its sensitivity in the presence of the Divine within the phenomenal world.

What is important just now is the elaboration of this tradition for the religious heritage of the human community.

— **Thomas Berry**

Introduction:

श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः।।
सद्योहृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात्।।

Srimad Bhagawat Purana composed by the omni-scient sage (Lord Vedavyasa) propagates the highest Bhagawat Dharmas, the proper observance of which (serving whom) by devout devotees enshrines the Supreme Lord in the sanctum of their hearts forthwith. Of what avail are other Dharmas? (It is the firm attachment to the Lotus-feet of the Lord that frees the devotee from the fetters of existence)

Bhagawata is a Parama Pramana Grantha - a highly authoritative treatise. Sri Vishnutirtha establishas its unchallanged supremacy by detailing the श्रेष्ठ वक्ताऽ - eminent instructors and the most enlightend श्रोताऽ - listeners of these Apta-Vakyas (thoroughly reliable on all counts). It is advised and heard with ardent zeal in all the fourteen Lokas from Patala upto Bhuloka and from Vaikuntha down to Bhuloka and even in Vaikuntha - the land of bliss eternal. The chatusloki (four-versed) Bhagawata is an exhortation by Mulrupi Lord Narayana to Chaturmukha Brahmaji - the lotus-born, the jivottama, the prime adhikari. It is an upadesha by Lord Vedavyasa - his own Jnana - Rupa in an eleborate form to his son Sage Suka, the incarnation of Mahadeva (the inward regulator of the minds of beings), the best among the avadhutas. It is the wholesome counsel of Lord Krishna - his own बलज्ञानरुप to Uddhava, the incarnation of Brahaspatyacharya, the preceptor of the Gods, his Ekant Bhakta. It is taught by Samkarshana (Shesha Deva with his thousand hoods and two thousand tongues) to Paramhansas - Sanatkumara and others, depicting the majesty of Bhagawan with one tongue and the glory of Bhagawata with the other. Besides वक्त्रानुकूल्य and श्रोत्रानुकूल्य it contains the third characteristic also प्रसंगानुकूल्य. It is a holy exhortation by Sukacharya, the son of Lord Vedavyasa, a classic answer to the live question of an enlightened soul like Parikshita Raja, on the verge of death : पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वदा। यच्छ्रोतव्यमथो जाप्यं यत्कर्तव्यं नृभिः सदा। (that should haunt every God-fearing soul) highly appreciated by the exhorter himself (Sukacharya). Such Aparoksha Jnanins who are the pride of our land have drunk the

Bhagawata nectar to their heart's content. It is India's Bible, beyond doubt. It is lauded as the अध्यात्म दीपं - the spiritual lamp that blazes the esoteric trail of Knowledge highlighting the tatwas to be imbibed by earnest spiritual seekers for saving their souls - courting great grief for patry pleasures - क्षुल्ल सुखाय। Bhagawata is the precious treasure hat we can take with ourselves unlike the mundane wealth that we lay by with such toil and caution but leave it here only.

Srimad Bhagawata is the peak Purana - पुराण-राजः composed by Lord Vedavyasa, the founder of the Puranas - पुराण प्रवर्तकः।, for saving the satwic souls in samsara.

निम्नगानां यथा गंगा देवानामच्युतो यथा।
वैष्णवानां यथा शंभुः पुराणानांमिदंतथा।।

Ganges is the holiest among rivers. Lord Achyuta is supreme among the Gods. Siva is the arch-devotee of Lord Vishnu (excluding his superiors). Srimad Bhagawata is the foremost among puranas - (अनुत्तमा without an equal).

It is similar to the Vedas in study - वेदतुल्यसमं पाठे। It presents the splendour of the Paramatman and the paramountcy of Bhakti, the pradhan Bhagawata Dharma. Faith in God coupled with intense devotion born of added awareness of his majesty leads to sakshatkara (envisionment) and further through His prasada (Grace) with mellowed devotion and dedicated service to Moksha (Salvation) the Parama Purushartha of life - जिज्ञासोत्थ ज्ञानजात् तत्प्रसादादेव मुच्यते।

Lord vedavyasa is the incarnation of Lord Narayana - व्यासो नारायणः साक्षात्। It is srimad Bhagawata, as it exceeds in excellence and surpasses other Puranas. - सर्वेष्वपि पुराणेषु श्रेष्ठं भागवतं स्मृतम्। The Nivrutta Dharma it preaches sets us free from deceit - प्रोज्झितकैतवः। and the feeling of me and mine and directs to dedicate our deeds with devotion to the Supreme Divine. It is praised as the sovran Dharma by Bhisma Pitamaha in Mahabharata - सर्वधर्माणां धर्मोधिकतमो मतः। Bhagawata expressly interrogates - किंवा परैरीश्वरः। of what avail are

other Gods or other Dharmas? (They only supplement and strengthen it.) Bhakti is the prime means to please the Paramatman and scale the highest heights of Heaven. - गा काष्ठा गा परा।

The Adhikari for this Bhagawat Sastra is one who is a real Bhagawad-Bhakta - भक्त्या भागवतं शास्त्रं न व्युत्पत्त्या न टीकया - यादवार्या।
It is a tough test even for a Pundit to plumb its depth and high-light its hidden meanings, - विद्यावतां भागवते परीक्षा।

Acharya Madhwa and Bhagawata :

It was left to Srimadacharya among the great Acharyas to spell out its secrets. To him Bhagawata embodies the essence of **Vaisnava** Siddhanta. It proclaims its two predominant principles - हरिसर्वोत्तमत्व and वायुजीवोत्तमत्व - Lord Vishnu as the unrivalled Supreme in his creation and Vayudeva as the foremost among the sentients (Jivas). This is the heart of मध्व - सिद्धांत. If हरिवंश पुराण so hymns the majesty of the Lord:

वेदे रामायणे चैव पुराणे भारते तथा।
आदावंते च मध्ये च विष्णुः सर्वत्र गीयते।।

(Lord Vishnu is lauded as Sarvottama in all Scriptures – Vedas; Ramayana, Mahabharata and all puranas in the beginning, middle and end (throughout), Bhagawat Purana too declares outright the supremacy of Lord Narayana thus : आदिमध्यावसाने वैराग्य व्याख्यान संयुतं। Lord Narayana expounded Bhagawat Dharma where वैराग्य (ज्ञान, भक्ति), the Pradhan Dharma stands dovetailed in the beginning, middle and end – the gate-way to attain the supreme through his Prasada.

Ramayana, Mahabharata and Bhagawata are interrelasted. One runs into the other in diverse contexts and uphold the same principles under different names like Rama or Krishna, both being the forms of the same Mulrupi – Narayana – पूर्णमदः पूर्णमिदं। The Supreme Lord is so delineated in his master trealise Anuvyakhyana :

अतोऽ शेषगुणात्रद्धं निर्दोषं यावदेर्वाहि

तावदेव ईश्वरो नाम - is अनंतकल्याणगुणपरिपूर्ण - Is full of infinite auspicious perfections and bereft of all blemishes — सर्वदोषदूर. It is the burden of Acharya Madhwa's song. He is never tired of repeating it. It is the fulcrum of his famed philosophy — तत्ववाद.

If Sastras are the sources of divine knowledge — शास्त्र योनित्यात्, homogeneity is the hall-mark of the scriptures — तत्तु समन्वयात्। Acharya Madhwa is the greatest Scientific Research Scholar that the world has ever seen and his Samanvaya methodology is indeed unique. His Tatparya Granthas — may it be गीता तात्पर्य, महाभारत तात्पर्य, भागवत तात्पर्य — are final verdicts based on sound reasonings and valid Pramanas. They shed the needed light on the tough and controversial topics, render appropriate solutions and declare the paramountary of the Paramatman and thus highlight the uniformity of the scriptures. He has left no part of the Sastras untouched, his definition of सत् सिद्धांत being broad based enough to include the Itihasas and Puranas besides Vedas, Upanishads and Pancharatra all being निर्णायक शास्त्रs, ब्रमृसूत्राs alone being the निर्णायक शास्त्रं. If गीतातात्पर्य and गीता भाष्य highlight the congeries of Dwaita tenents in भगवद्गीता, महाभारत तात्पर्य distills the essence of the Epics and the Puranas, भागवत तात्पर्य is the best companion for those who hold the Purana path without competence in the three types of languages :

पुराणस्थान पांथांनांऽ भाषात्रय वेदिनाम्।
भवता सुसखा चक्रे श्री भागवत विनिर्णयः।।

— So says Narayan Panditacharya in सुमध्व-विजय. Madhwacharya's exposition of भागवत पुराण and his learned exposition on the Saga of Lord Krishna (that puts an end to earthly existence) — अवदत् स रथांगपाणे भगवान्, भागवते भवापहंत्रीम्। marked with self-confidence entirely meaningful and melodious, overwhelmed the listeners both learned and ignorant with intense joy. So his discourses on भागवत laid bare its hidden treasures to the delight of all. His - भागवततात्पर्यनिर्णय is a correct assessment of the great text. Without it, our study of Bhagawata is incomplete and erroneous at times. With Acharya Madhwa's helping hand our journey in the spiritual texts is safe and secure.

Its unique features:

ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदंति।

(The supreme knowledge manifesting the majesty of the Paramatman along with the significant means to secure it, is styled by the wise as Bhagawata.)

Bhagawata is both a recital of tales - कथा and a portrayal of the majesty of the Paramatman - शास्त्र। The latter supersedes the former: therein lies its greatness. His magnificence is richly portrayed to bring out his Sarvottamatwa. No where are there so many hymns in praise of God, so many topics spiritual, so many Bhagawat Dharmas dear to the Lord, so distinctly depicted in an intelligible language (समाधि भाषा). That is why it has a decisive influence on the Sadhakas. It prunes their pride and develops their devotion. That is why the seekers heartily participate in Bhagawata Saptahas and make themselves blessed. It highlights the auspicious attributes of God like his eight-fold dispensation of the universe, his unqualified independence, his unchallenged supremacy and other distinguishing merits. It is an exhortation - उपदेश to King Pariksita through Sukacharya, the son of Lord Vedavyasa - कलौ कीरेणभाषितम्। in common parlance that lifted him to the land of eternal bliss. Hence it is styled as मोक्षशास्त्र. It is every seeker's guide to cross the blind alley of life.

Bhagawata, the magum-opus of Lord Vedavyasa is the ripe fruit of the Tree of Vedas - निगमकल्पतरोर्गलितं फलं। encyclopaedic in range.

श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियं।
यस्मिन्पारमहंस्यमेकममलं ज्ञानं परं गीयते।
यत्र ज्ञानविरागभक्ति सहितं नैष्कर्म्यमाविष्कृतं।
तच्छ्रुण्वन्विचारणपरो भक्त्या विमुच्येन्नरः।।

(Srimad Bhagawata is an immaculate Purana dear to the devotees of Lord Vishnu which sings the glories of the supreme spotless knowledge attained by the Paramahamsas (ascetics), where the excellence of Niskama - Karmas potentised with knowledge, devotion and renunciation are clearly manifested. He who hearkens to it with

faith and devotion, repeats it and investigates its subtler aspects garners wisdom and gains release.)

This Bhagawata Sastra is described in Padma Purana as the very form of Lord Krishna - भगवतं शास्त्रं भगवद्रूपमुच्यते। Pancharatra Agama further elucidates it :

स्वकीयं यद्भवेत्तेजः तच्च भागवतेऽदधात्।
प्रत्यक्षरं प्रतिश्लोकं संस्थिता विष्णुमूर्तयः।।

(It is potentised with his prowess. Verily every word and verse manifests one of his myriad images.)

कलिमलसंसृति कालनोऽखिलेशो हरिरितरत्र न गीयते अभीक्ष्णम्
इह तु पुनर्भगवानशेषमूर्तिः परिपाठितोऽनुपदं कथाप्रसंगैः।

(The Supreme Lord Hari who alone can annahilate the accumulated sin of Kali and Samsara is not sung uninterruptedly in other works while in Srimad Bhagawata the majestic Lord in every form is extolled through every word during the narration of every tale.)

The entire Bhagawata being his Pratima-rupa is styled as his body - सर्वं भागवतं श्रीहरेरंगमुच्यते। It is an auspicious Grantha which brings victory in its wake. It starts with ज - जन्माद्यस्य यतः। and ends with य in सनातनाय। It is a bulky volume of 18000 granthas (one grantha measuring 32 words) not within the purview of the average seeker. It is the estate of the erudite and it is their duty to dissiminate. It is weighty in meaning too - सर्व वेदांतसारं हि श्रीभागवतमिष्यते। Srimad Bhagawata is acceded to be the quintessence of all Vedanta. Garuda Purana so applauds:

अर्थोयं ब्रम्हसूत्राणां भारतार्थ विनिर्णयः।
गायत्री भाष्यरूपोसौ वेदार्थ परिबृंहितः।। पुराणानां साररूपः।

(It is as good an interpretation of the Brahmasutras, a declaration of the decisive meaning of Mahabharata, a commentary on the Gayatri, a gist of the Puranas, further enriched by the Vedic lore.) Even Bhagawadgita is embedded in it. So it is five fold - पंचात्मक in significance.

It is astonishing enough that the very Mangalachrana sloka (opening verse) is the abstract of the contents of the twelve skandas.

Lord Vedavyasa advises the appreciative talents on earth -भुवि भावुकाः to sip (understand and imbibe) the nectarine juice of Bhagawata Sastra - पिबत भागवतं रसमालयं and to meditate on the blessed image and the amazing deeds of Bhagawan with steadfast devotion - आविष्टचित्तः। and put an end to the cycle of births - न भवाय कल्पते। Those who are content with its ambrosial extract hardly wish other worldly things - तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचित्। One who is satisfied with its ambrosial essence hardly seeks joy elsewhere. It slakes our hunger and thirst (Sri Sri Vidyamanya Tirtha Swamiji) with its nectarine knowledge — ज्ञानामृतं भोजनम्।

No doubt, its size is not within the ambit of average talent but its blessings are unbounded. Even he, who listens or studies with stead-fast devotion half a verse and even less than that daily can certainly please the Paramatman.

श्लोकार्धं श्लोकपादं वा नित्यं भागवतोद्भवं।
पठेत् श्रृणोति यो भक्त्या तस्य प्रीतो हरिर्ध्रुवं।।

Its rewards are as promising as the study of Vedas - वेदतुल्य फलं। It distills the essence of the scriptures. Vishnutirtha has put forth in simple words its polarised teachings. According to him the eligible has to accomplish two things:

मुमुक्षुणा मुख्यतः संपाद्यं द्वयमेव - भगवति रतिः। अरतिः अन्यत्रेति।

(1) detachment from all objects of mundane life apart from Brahman- असंग आत्मव्यतिरिक्त वस्तुनि। and (2) stead-fast faith and undivided devotion to God bereft of Prakratic attributes - दृढा रतिः ब्रम्हणि निर्गुणे (सच्चिदानंद विग्रहः). It promises to burn the very seed of Samsara - दहति संसारबीजम्। like the fire born of friction of the Arani sticks burning the source itself. It trumpets the Sarvottamatwa of Lord Narayana and teaches the Sadhaka to pin his mind on the Paramatman and meditate on Him - सत्यं परं धीमहि। It whets (quickens) his conscience,

adds awareness and makes him more conscientious - विवेक वृद्धिः। It adds to our worldly wisdom in passing and pours in plenty - अभ्युदयः। beyond doubt. It enhances our spiritual enlightenment and intensifies our devotion - ज्ञानभक्त्यादिप्रदं। In fact, it is the अध्यात्मदीपः - the spiritual lamp that enables to win what we have lost and maintain what we have gained. It shatters the shackles of Samsara and sets him free from its fiery ordeals once for all - संसारसिधौ परितापितानां क्षेमाय वै भागवतं प्रगर्जति। In fine, it places him in वैकुंठ - Paradise of eternal bliss - निःश्रेयस। from where there is no return (to existence) - न च पुनरावर्तते। Hence it is claimed to be the panacea for all human ills - शुभं। (स्कांदे). When fortune smiles (Paramatman is pleased) success showers - fulfills all Purusharthas - किंमलंभ्यं भगवति प्रसन्ने श्रीनिकेतने।?

Sri Vishnutirtha An Ideal Saint :

Among the Aparoksa Jnanis that have embellished this hoary Bharat Varsha. Vishnutirha ranks among the highest. He is Known as Aranyakacharya and Adavi Acharya as he took to Avadhutacharya (asceticism- renouncing all worldly attachments and roamed in the forest, far from the madding crowd) enjoying the bliss of solitude. He is in the vanguard of the disringuished Avadhutas who stalked this ancient land. He has the unique distinction of being a rare anchorite who has strictly observed all the four ashramas (orders of life) within the short span of thirty years. He occupies an exalted place among the viraktas (Virakta Sikhamani-divorced of worldly interests). He is among the rare renowned monks who claimed no monastery but lived a life brimming with sweetness and light. They are the messengers of God who visit the earth to wake the Sadhakas from their spiritual slumber.

मनोविशुद्धयै चरितानुवादः।

To purify our minds we should portray the life-history of the high-souled ones. Sri Vishnutirtha, the illustrious son of this punya-Bhoomi was the fruit of the tapasya of his noble and religious parents

Balacharya and Smt. Bhagirathibai of Siddapur in Savanur State. The renowned saint of Malkhed (Tikacharya) pleased with their uninterrupted devoted service (exceptionally enough), blessed them with a precious child befittingly named as Jayatirtha. After upanayana the lustrous lad was sent for higher studies to Aiji Acharya, the then celebrated preceptor who maintained a Gurukula-mini-school of modern days. The bright boy under his expert guidance developed into a full-fledged Pundit and returned home with his hard-earned blessings.

He was married to a virtuous lady who followed her husband as his shadow and had issues too and happily lived his wedded life doing his enjoined duties and coaching his disciples in scriptural studies. A telling (meaningful) devotional Kannada song of a Dasayya (as though sung by the divine for his (Jayatirtha's) unfoldment.

मंचबारदु मडदि बारळु
कंचुकन्नडि बारदु
संचितार्थवु मत्ते बारदु
मुंचे माडिको धर्मवा

(coinciding with the pleasant experience he was enjoying then) touched him to the quick and awakened him from his life of ease and enjoyment to the divine mission ahead.He forsook his house and belongings deeming them as despicable, transient earthly trappings and wended his way to the woods with his willing wife. His sojourn to varanasi was interrupted twice when the road was blocked by a serpent (Tikacharya) to remind him of his sacred duties lying in wait - स्वाध्याय प्रवचन एवेति नाको मौद्गल्यः तद्धितपस्तद्धितपः। He took it as a divine cue and settled down on the bank of the Malaprabha river at Munavalli in the Madhukari style of living (mendicancy) and turned out Pundits of repute in his Gurukula, observing Sriman Nyaya Sudha Mangala twelve times. Sumadhwa vijaya was at the tip of his tongue and he used to recite all the sixteen cantos daily after his bath before the tuft of hair on his head dried up. He was ordained as a monk by Satyawarya tirtha, Swamiji of Uttaradimath when he was round about thirty and was named as Vishnutirtha. Then he bided at Madnur on the bank of the Kusavati river and there his Sriman Nyaya Sudha Mangalas

numbered one hundred and eight (God's plenty). It is here that he composed his works-Sudha Tippani, Tatwa-Prakasika Tippaani, Bhagawat Saroddhara, the famous Rama (रमा) Stotra, Chaturdasi, Shodasi, Adhyatma Rasa Ranjani, Atmasukha bodhini and others. His well-Known Ajnapatra is an advice cum behest charting out the daily time-schedule to be stuck to by his students.

Vishnutirtha was a renowned pundit of the highest cadre. He belongs to the rare band of reputed monks who envisioned the Infinite. Many miracles are associated with his holy name as in case of all Mahatmas. He put his adherents on the proper path of Knowledge and helped them to achieve their cherished end and with such fulfilment in his distinguished life of nearly six decades, entered the Vrindavana at Madnur that still attracts devotees from far and near.

Born with the benison of Tikacharya and designated as Jayatirtha, he bears a special affinity with him. He is soaked in Sriman Nyaya Sudha - his master's magnum opus. He has the highest Sudha Mangalas to his credit. His criticism is equally interesting and instructive. It was Tikacharya who in the form of a cobra brought him to Munavalli to establish his Gurukula in preference to his pilgrimage to Kasi. Tikacharya has left an indelible impress on his chaste style. Vishnutirtha's methodology bears a close resemblnace to him in the way he attacks the moot-point and tabulates the Vikalpas (various alternatives) and winds up the thread-bare discussion in a translucent way with Tikacharya's favourite phrase like इदं उदितं भवति।

There are further, some similarities in their surroundings and the crisis they bravely encountered. Both were born with a silver spoon in their mouth. They were lovely lustrious lads, the only son of their parents, the apple of their eye. Both were blessed with beautiful consorts. As things stood, they could have led an epicurian life. The coincidence in the strange situations (they were cornered by God) and their far-reaching repurcussions is much more engaging. When the militant, young Inamdar Dhondopant on a long horse-ride being over-thirsty put his mouth to the waters of the river Kagini and heard the prophetic words of his would be Guru-Akshobhyatirtha Swamiji - किं पशुः पूर्व देहे। then in a sudden the film of his past life of the ox that bore on its back Srimadacharya's

precious volumes and listened to his wonderful discourses in rapt attention in the Ananteshwar temple at udapi, rolled before him and he prostrated before him and persuaded him to initiate him instantly into monk-hood. His laudable services earned him the title of सर्वज्ञकल्प - टीकाचार्य। The opulent Jayatirtha reclining on his luxury couch in his garnished bed room chewing scented beatle leaves with his winning wife by his side harkened to the momentous song of a God-oriented soul, Dasayya (a god-send) sung in a loud tone and a melodious tune "O sleeping soul, Awake and Arise! be alive to the stark reality. The time is ripe. the cosy bed and the dear sweet-heart and the dainty delicacies round about will not escort you. Abandon them anon and attend to your enjoined duties and pave your path to perfection", had a tremendous effect. It was the turning point of his life. He became a thorough virakta and climbed further heights and claimed great fame. He, till the end towed the path trodden by Tikacharya, wrote books, nurtured pundits and engaged in patha and pravachana- the acclaimed duties of an Acharya.

It is still believed that Tikacharya discourages the seva of those who approach him for offsprings and other worldly favours and directs them to Mantralaya. In this context it is noteworthy that he not only encouraged the devout services of the worthy parents of Vishnuritha but fulfilled their wish by blessing them with the gem of a son. It is also widely known that Jayatirtha took the vow of sannyasa (by placing the coconut) in the solemn presence of Tikacharya in the vrindavana at Malkhed.

His austere tapasya:

Among the three hundred and odd disciples of Aiji Acharya (later Vyastatwajnatirtha) Jayatirtha was the most distinguished. His erudition was extra-ordinary and his austerity astonishing. He became his favourite student.

Gopal-krishnacharya, son of the Acharya, once suffered from typhoid and even after treatment he showed no improvement. As a last resort, the Acharya entrusted the Japa of the fierce Narashimha

Mantra to Jayatirtha to circumvent the untimely death of his son. Jayatirtha undertook severe penance without food, standing firmly in the eddy-like part of the Tungabhadra river repeating the thirty-two syallabled Mantra. (Even today that place bears his pious name.) On his own the Acharya observed other religious rituals.As a result, the ailing son escaped the impending crisis.

To celebrate this stunning event many Homas were performed. The Panchamrita Abhiseka had just commenced. Aiji Acharya then engaged in discourse abruptly halted and asked the pupils to chant the Abhiseka Mantras and they did so.In the mean-while Jayatirtha had approached the idol of Gopal-krishna and being hunger-stricken after the uninterrupted japa broke his long fast with the neatly arranged Panchamrita Abhiseka material after dedicating it with devout devotion with his yogic power to his Bimba-rupi Paramatman and slept nearby (behind the Idol) totally absorbed in the supreme spirit (samadhi). Aiji Acharya told his disciples that the panchamrita was over and asked them to accompany him for Mahamangalarati. When he came near the image of Gopalkrishna he was informed that the Abhiseka was not conducted at all.It was Jayatirtha who had swallowed the ready Panchamrita material to his heart's content. Jayatirtha then meditated on Lord Hari and the Panchamrita material that had been gladly accepted by Him when offered in yoga by his bhakta - Jayatirtha, gushed out from the lotus-mouth of lord Gopalkrishna to the amazement of all those assembled there. what a miracle! - one among the many, of this yogi Jayatirtha.

His exemplary Guru-Bhakti :

Once the residents of the Aiji village entreated Aiji Acharya to come to their place and accept Bhiksa (charity). Acharya agreed and sent his students ahead. He mounted his horse accompanied by Jayatirtha, his dear disciple on foot. The sun blazed hot and out of compassion for him, Acharya gave his sandals to make his journey endurable. Jayatirtha took them as the grace of the Guru and bundled them in his upper garment and bore on his head with reverence and devotion.when he walked ahead he felt to his surprise as though he was moving in pleasant moon-shine and felt no fatigue. Aiji Acharya was awaiting the arrival of his pupil. He saw Jayatirtha hastening to

the place with his sandals on his head.He was stunned with his Guru-Bhakti and heartily blessed him that he too will have many more disciples than he had. Jayatirtha narrated the wonder of his padukas.

His Mantra Siddhi:

Vishnutirtha after his Gurukulavasa (stay with his preceptor) came to Kinnala and established his Gurukula. With repeated requests from the Desai of this place he resided at Madnur near the Siva temple. All the expenses of his large Pathashala were borne by him (Desai). Once a fierce famine broke out and Desai being helpless sought his refuge. Vishnutirtha told him that he will manage his Gurukula and also pray for the welfare of the village. He used to keep a copper coin under the image of his Upasya Murti (God meditated upon) before worship and repeat Rama (रमा) Stotra composed by him. By the time the pooja was over it was alchemised (turned into gold) by the grace of Mahalaxmi. The gold coin used to cover the expenses of the gurukula for the day. This went on till the draught was over. This is a good instance of his Mantra siddhi.

Vishnutrirtha is belived to be an amsa of Rudra. It is a striking coincidence that Sukacharya who listened to Srimad Bhagwata from his father Lord Vedavyasa and exhorted king Pariksita during his Prayopavesha on the banks of the Ganges is regarded as an incarnation of Mahadeva.Though there have been many expert commentators on Bhagawata it was left to Vishnutirtha to pick up the rare gems from this mine of wisdom (Bhagawata) and methodically codify and rearrange the chosen ones still maintaining the harmony of the text and then write a cogent commentary in his master's (Tikacharya's) style-indeed a Herculean task. It is not surprising that he does not commence his Bhagawata Saroddhara with the usual मंगलाचरण verse of Lord Vedavyasa जन्माद्यस्य यतः। that gives the gist of Bhagawata sastra but instead presents the मंगलाचरण verse of Sage Suka — नमः परस्मै पुरुषाय salutation of an Avadhuta to the supreme Purusha within the Jiva-Swarupa (the divine impeller within) — अखिल सत्वमूर्तये। the अणिष्ट रूपं — that a sadhaka should never forget and then humbly bows to the Paramatman outside

— the बहिष्ठ रूपं, the singer of all sorrows. The Avadhuta Vishnutirtha picks up Sage Suka's (his own) Mangalacharana Verse - thus revealing the mannered significance of वंदनं — obesiance. Vishnutirtha lived in the vicinity of the siva Temple wherver he moved, far removed from the humdrum of the society. He too belongs to the line of Avadhutas like Sukacharya and his virakti is also uncommon. His anniversary too falls on the Maha Sivaratri day - not a mere coincidence but highly meaningful !

Bhagwata Saroddhara :

The very term Saroddhara is likely to create a little confusion in the minds of the readers and listeners alike as to whether there is something असार - unessential in Bhagawata that can easily be slurred over - No, No, nothing like that. Everything in Bhagawata is significant and quite well-placed being the composition of a sarvajna. It contains varied things that pertain to the whole Brahmanda (cosmos), encyclopaediac in character. Sri Vishnutirtha being an uttamadhikari, out of sheer compassion to uplift struggling seekers-the adhamadhikaris from the stress of samsara, chooses from this multitudinous heap such consummate excellences (like the bee collecting honey from flowers without damaging it) that foster their spiritual well-being and lead them to eternal release. It is भागवत सारः – the equisites (saras) that please the Paramatman and his one-pointed devotees. There are such thirty साराऽ selected and highlighted in thirty Prakaranas with illuminating comments to direct the devotees to the land of promise and fulfilment (Vaikuntha).

Vishnutirtha's Bhagawata Saroddhara exemplifies a novel type of distinguished criticism. He picks up a verse from Bhagawata and presents a lucid exposition of it with another Bhagawata Sloka itself. It is Lord Vedavyasa's, and not a concotion of his own brain - so genuine and so trustworthy, unravelling the inlaid treasure in translucent language, for life's enrichment and consequent fulfilment of the aspirations of the spiritual aspirants.

Vishnutirtha is a poet critic of a high order. If his stotras like Rama Stuti and compositions like Sodasi and Chaturdasi proclaim his poetic talent, Bhagawata, Saroddhara his masterpiece is a fine specimen of creative criticism. Both the poetic and critical faculties jostle in him in good harmony. In a sense to judge of poets is the faculty of poets. Subjectivity is present both in creation and criticism. Hence criticism of art is also an art. If in every creative artist there is something of the critical discernment, there is in every critic somethimg of the constructive and creative ability and there are a few fortunate literary artists in whom both the creative and ciritical faculties are evenly developed. A critic in interpreting the works of an artist sheds new light on it. Every critic who presents some novel line of thought is a mini-creative artist. What an artist has created, the critic reconstructs it in the light of his imagination. In Bhagwata Saroddhara Vishnutirtha with his searching spiritual insight, virile intellect and lofty imagination has bestowed two major benefits. He has brought Bhagawata, the sweet fruit of the tree of Vedas, the asset of the erudites alone, within the embrace of every enquiring devoted soul by systematically shuffling and sorting the bulky volume and docketing it in thirty pigeon holes, thus minimising the mammoth number of Granthas of a meagre one, by a shrewd selection of crucial verses. Secondly he has illuminated these key verses with elegant and enlightening criticism. This is stimulating intellectual gymnastics indeed to tussel with Lord Vedavyasa's masterpiece that so satisfied Him. It is as though Lord Vedavyasa wrote this big book and left the task of dividing and indexing it to his staunch devotee Vishnutirtha - विद्यावतां भागवते परीक्षा। Only a highly blessed soul can embark on and succeed in such an arduous venture. It is to the credit of Vishnutirtha that he brought this ambrosial fruit from the closet of the learned to the desk of the deserving devotee presenting the well-spread-out divine panorama by peeling it in thirty layers closely inter-connected and well-defined and illuminating it with brilliant notes. This is `the miracle of a rare device.'

The wise can chart out a subject in elaborate details and can communicate concisely as well - संक्षेपविस्तराभ्यां प्रवदंति मनीषिणः। The Sarvajna Lord Vedavyasa could map out Srimad Bhagawata on a massive canvas- 18000 Granthas. Vishnutirtha, his dear devotee, a

yogi and Virakta could dare to telescope its quint-essence by a judicious selection of just 367 Bhagawata verses, well dove-dailed without foregoing its flavour and fervour and label it as Bhagawat-Saroddhara. What an audacious adventure! It is veritably a digest of its spiritual teachings. That is why he is widely known as Saroddharkara. What a great debt of gratitude every Mumuksu owes to him !

यद्यत्कर्म करोमि तत्तदखिलं विष्णो तवाराधनम्।

INDEX

भागवतागति प्रकरणम्।

हरि : ॐ :-

The Satwic (virtuous) souls are stricken with varied strifes and strains of Samsara - जीवा एव तु दुःखिनः। To enable them to attain their cherished end-the prime Purushartha (objective) of life, Bhagwan Badarayana out of compassion, composed Srimad Bhagawata. Vishnutirtha, the crest-jewel among the Avadhutas, with his subtle insight selected a few significant slokas (verses - 367 in number) from its twelve Skandhas (sections) and commented on them for repeated reading and reflection even during times of stress and suffering (in his Bhagwat-Saroddhara) to help the dull-witted to comprehend the heart of the (original) text. He bows to the Lord in all earnestness and devotion to begin with:

हरिःॐ।। नमः परस्मै पुरुषाय भूयसे सदुद्भवस्थाननिरोधलीलया ।
गृहीतशक्तित्रितयाय देहिनामंतर्ध्रुवायानुपलभ्यवर्त्मने।।१।।

(1) Salutations to the Supreme Purusha, the Purna Brahman, enjoying unqualified Independence, to whom the creation, preservation and dissolution of the world happen to be his Lila (Sport) wherein he manifests his ever-alive inherent strength-desire, Knowledge and action at right time, ever-abiding in his Bimba-rupa-(as the Antaryamin) in the heart of beings, yet hardly seen (Avyakta) or known (Ajneya) (as per capacity) (without his Prasada-grace).

सतः- जगतः। उद्भवः स्थानं, निरोधः- उत्पत्तिः, पालनं, संहारः
लीलया - एतद्रूपक्रीडाहेतोः। गृहीत शक्तित्रितयाय - प्रकटीकृत इच्छा, ज्ञान, क्रियाय। देहिनां - जीवानां, अंतर्ध्रुवाय - बिंबरूपतया अनादितो वर्तमानाय। अनुपलभ्यवर्त्मने - अज्ञेयगतये, भूयसे - पूर्णतया स्वतंत्राय। अतएव सर्वदेवोत्तमाय। परस्मै - बम्हणे।

Redress of sufferings and attainment of objectives are the aims in life. The Almighty favours his adorers by providing the requisite facilities to fulfil their longings. Hence the earnest seekers should serve the Merciful Mukunda with devotion and dedication. With this in view, Vishnutirtha pays his obeisance to the Lord once more.

भूयो नमः सद्वृजिनच्छिदेऽसतामसंभवायाखिलसत्त्वमूर्तये।
पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुषे ।।२।।

Many many prostrations to Thee who severs the sorrows of the virtuous, unvisioned by the vile , the very embodiment of Satwa - the Vault of countless virtues like omniscience, to be enquired into even by the eminent saints graciously revealing thyself to the practitioners of the Bhagawat - Dharma when pleased with their devoted services.

सद् वृजिनच्छिदे - सतां पापच्छेत्रे, व्यवस्थितानां - रतानां,
असंभावाय - अगोचराय, स्वस्वरूपस्य दाशुषे - आविर्भाव,
अखिलाः सत्वात्मिकाः। पूर्णज्ञानाद्यशेष गुणरूपा मूर्तयो यस्य।

पुरा मया प्रोक्तमजाय नाभ्ये पद्मे निषण्णाय ममादिसर्गे।
ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदंति ।।३।।

(3) Lord Krishna tells Uddhava:

In times of yore, (in padma-Kalpa), at the commencement of creation, I imparted the supreme knowledge unravelling my Majesty along with the significant means to secure it, to Chaturmukha Brahma seated on the lotus in my navel. The wise have styled it as Bhagawata.

पुरा - पाद्मकल्पे, आदिसर्गे - सर्गस्यादौ, अवभासं - प्रकाशकं,
सूरय :- ज्ञानिनः।

विष्णोर्नु वीर्यगणनां कतमोऽर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि।
चस्कंभ यः स्वरभसा स्खलितं त्रिपृष्ठं यन्मां निशम्य सदनादुरुकंपमानम् ।।४।।

(4) Brahmadeva narrates to Sage Narada :

The wise one may (perhaps) count the particles of dust on the earth but hardly can he account for the countless glories of Lord Vishnu who saved me (seeing me) quaking with fear and sustained my Satyaloka from a precipitous fall, (during his incarnation as Trivikrama) when the virulent swing of his uplifted leg in spanning the space heavily shook the worlds.

त्रिपृष्ठस्य - सदनाद्विशरणान्नाशादुरूकंपमान विदित्वा त्रिपादविक्षेपवेगेन
आसन्नपतनं सत्यलोकं, चस्कंभ - स्तंभितवान् ।

कतम - the use of this vedic word suggests that Bhagawata (is वेदतुल्य) resembles the Vedas.

(Sage Narada visited Lord Vedavyasa on the bank of Saraswati river where he saw Him brooding over his dissatisfaction. Narada noticing Him discontented said "O Lord, you have well-nigh completed your work in this incarnation of yours. Then why this displeasure? Lord Vedavyasa enquires of (being the son of the four-faced Brahma) as to the why of it. Sage Narada correctly guesses his anguish and tells him that he should compose another precious volume - Bhagawata that will primarily propagate the superemacy of Bhagawan and all the Bhagawata Dharmas, though he has narrated them by the way in his other sacred volumes, for the guidance and benefit of ordinary Bhaktas: So entreated Lord Vedavyasa decided to take up the work that will dislodge his anxiety.) इह तु भगवान परिपाठितो अनुपदै; - In Bhagawata the Majesty of the Paramatman is emphasized throughout time and again.

(The Almighty through a Sarvagna never executes tasks without being prayed for by his adorers.)

(5) Lord Vedavayasa asks Sage Narada :

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे।
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वात्मभवात्मभूतम् ॥५॥

It is true that I have turned out the works tabulated by you like the division of the Vedas and the composition of Mahabharata. Yet I do not feel contented. I would like to know from you, born of Charurmukha Brahma, commanding profound wisdom, the covert (subtle) cause of it.

भागवतधर्मा न प्रायेण निरूपिताः। आत्मभवस्य - ब्रम्हणः,
मूलं - हेतुः। अव्यक्तं - सूक्ष्मं ।

अतो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतव्रतः।
उरुक्रमस्याखिलधर्मगुप्तये समाधिनानुस्मर यद्विचेष्टितम् ॥६॥

(6) Sage Narada replies :

O blessed one of hallowed fame: O Omniscient of firm vows, rejoicing in Truth! Compose a volume depicting the varied sportive glories and the valorous deeds of Lord Vishnu for the preservation of

the Bhagawat Dharmas, in an intelligible simple style to enable the eligible souls to save themselves from the sea of Samsara.

अमोघदृक - सर्वज्ञ, सुचिश्रवाः - पावन कीर्तिः, गुप्तये - रक्षणाय,
समाधिभाषया - समाधिना, विस्पष्ट वचनेन, अनुस्मर - कथय,
धृतव्रतः- दृढव्रतः। भागवतधर्माप्रतिपादनमेव मनोऽपरितोष कारणं।

Lord Vedavyasa composed Srimed Bhagawata and imparted this wisdom to his son Sukamuni, who in turn passed it on to King Pariksita who had resolved to fast unto death (Prayopavesha) where Suta was also present.

स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावोऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम्।
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि ॥७॥

(7) Suta pays homage to Sage Suka, the son of Lord Vedavyasa, the redeemer of all sins, with his mind replete with the Ananda of God-vison, never deflected by other objects, yet won over by the charming lilas (sportive activities) of Lord Narayana, who studied Srimad Bhagwata, the lamp to high-light the paramatma Tatwa and Jiva and Prakrati tatwas subject to Him, at the sacred feet of his father (despite his Avadhuta-charya) and narrated it in extenso to favour the eligible souls.

स्वसुख - भगवद्दर्शनजनितेन सुखेन, निभृतचेताः- पूर्णमनाः,
व्युदस्तान्यभावः - निरस्तान्य पदार्थाः। दीपं - दीपक।
तदीयं - भगवत्तत्व प्रतिपादकं - तदधीन जीव प्रकृतिरूपतत्वयोः।
व्यतनुत - कृतवान् विस्तरेण। वृज़िनघ्नं - पापहारकं,
व्याससूनुं - शुकं। व्यतनुत - विस्तारेण कथितवान्।

अथाभिधेह्यंग मनोनुकूलं प्रभाषसे भागवतप्रधानः ।
यदाह वैयासकिरात्मविद्याविशारदो नृपतिं साधुपृष्टः ॥८॥

(8) The Saunaka and other sages entreated Suta thus :

O dear one, being a pre-eminent Bhagawata, you can ably enlighten us in a lucid style, on all topics presented by Sukacharya, proficient in Atma-vidya (as replies) to the pertinent questions posed by King Pariksita.

अंग - प्रियसंबोधनं।, वैयासिकिः - शुकाचार्यः, साधुपुष्टः - सम्यक्पृष्टः। श्लोक षट्केन नारायणेन ब्रम्हणे, ब्रम्हणा नारदाय, नारदेन व्यासाय, व्यासेन शुकाय (सुतायच), शुकेन परीक्षिते, सूतेन शौनकादिभ्यः इति भागवतागति प्रथम प्रकारः।

मुनिर्विवक्षुर्भगवद्गुणानां सखापि ते भारतमाह कृष्णः ।
यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता न हरेः कथायाम् ।।९।।

(9) Vidura tells Maitraiye :

(suggesting in passing that Srimad Bhagwata contains the essence of Bhagwata Dharmas collected in one place in an intelligibie style for the insturction of the unenlightened as well).

Your well-wisher, Vasista Krishna, (Lord Vedavyasa) intending to depict the meritorious qualities of Sri Hari did not describe them to His heart's content in his acclaimed classic Mahabharata (though impregnated with varied meanings that highlight His attributes here and there, enjoyed by the enlightened but beyond the reach of the average who by nature are slaves of the senses, valuing them more than the delight of the Self), hence hardly drawn towards His distinctive features - (mentioned in Mahabharata)

विवक्षुः तव सखा - व्यासाख्यो मुनिः - अनेकासदृशार्थ परिपूरितं श्रीमन्महाभारतं कृतवान् - महाधिकारिणां उपकाराय। (ग्राम्यसुखं) वैषयिक सुखानां अनुवादैः प्रतिबध्दा मतिः - प्रतिपादितायामपि हरिगुणानुवादिन्यां कथायां न प्रविशति। अतस्तान् प्रति - प्रयोजनसाधकतया भारतमकृतमिवेति। 'न तथापि ईश्वरं जानंति अज्ञा जनार्दनम्' - स्कांदे

तदस्य कौषारव शर्मदातुर्हरेः कथामेव कथासु सारम् ।
उद्धृत्य पुष्पेभ्य इवार्तबंधो शिवाय नः कीर्तय तीर्थकीर्तेः ।।१०।।

(10) Vidura makes explicit his own views clearing the doubt in Maitraiyi's mind

O Sage Maitraiyi, the sympathiser of the aggrieved, ordinary folk hardly derive greater benefit from Mahabharata. So, for the welfare and accomplishment of higher objectives of life, exhort and propagate Srimad Bhagawata in a way that will high-light the essence of the

sportive glories of Lord Hari of spotless fame, yielding (eternal) happiness, **like the bee collecting honey from the flowers.**

कौषारव - मैत्रेय, मंदमतीनां शिवाय - पुरुषार्थलाभाय,
तीर्थकीर्तेः - पवित्रकीर्तेः, शर्मणः - सुखस्य, कीर्तय - प्रतिपादय।
आर्तबंधो - आर्तानां प्रयोजन लाभेन बंधो - प्रियकर।

(Even though Srimad Bhagawata is replete with many meanings hard to be comrehended by the Gods, it ably narrates in a simple language - scriptutes, Vedas, Itihasas, Brahmasutras and the like, for the enlightenment of the dullwitted ones.)

कलिमलसंसृतिकालनोऽखिलेशो हरिरितरत्र न गीयते ह्यभीक्ष्णम् ।
इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदंकथाप्रसंगैः ।।११।।

(11) Suta panegyrizes the greatness of Bhagawata

unlike orher Granthas (scriptural volumes) where the glories of Narayana, the Lord of the world, the destroyer of the bonds in the form of the filth of the kali Age, are not sung repeatedly, **in Bhagawata the Majesty of Bhagawan is emphasized (everywhere),** time and again. It amounts not to blemish as the many stories narrated that bring out the magnificence of the Almighty have varied contexts (in his various incarnations) and moreover they have been elaborately depicted and that too in an impressive manner.

कलिमलाख्यं - बंधं, कालयति - नाशयति, अभीक्ष्णं - पौनःपुन्येन,
अनुपदं - सर्वत्रापि, अशेष मुर्तिः- अशेषा अपि भगवन्मुर्तयो,
संकलय्य प्रतिपाद्यंते - अवतारविशेषाः।

सोऽहं नृणां क्षुल्लसुखायदुःखंमहद्गतानां विरमाय तुभ्यम् ।
प्रवर्तये भागवतं पुराणं यदाह साक्षाद्भगवानृषिभ्यः ।।१२।।

(12) Maitraiyi tells Vidura :

I will narrate the same Bhagawata Purana communicated by the most worshipful God Sesha to Saunaka and other sages to propel you and to undo (destroy) the sorrows of the mortals who undergo great grief for petty (earthly) pleasures.

विरमाय - नाशाय - विमुक्तये, क्षुल्लक - अल्प,
साक्षात्भगवान् - परमपूज्यशेषः।

आसीनमुर्व्यां भगवन्तमाद्यं संकर्षणं देवमकुंठसत्वम् ।
विवित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन् ॥१३॥

(13) Sanatkumara and other sages, wishing to know the majesty of Parabrahman entreated the worshipful God Sankarshana residing in Patala Loka, born earlier to Sanaka and others (Vijayadhwaja Tirtha) enjoying unimpeded strength.

उर्व्यां - पाताले, आसीनं - स्थितं, आद्यं - जीवोत्तमं, अत एव अकुंठसत्वं - अप्रतिहतबलं। विवित्सवः - तत्वं वेत्तुं इच्छावंतः ज्ञातुकामाः। पूज्यं - संकर्षणाख्यं देवं।

प्रोक्तं किलैतद्भगवत्तमेन निवृत्तधर्माऽभिरताय तेन ।
सनत्कुमाराय यदाह पृष्टः साङ्ख्यायनायांग धृतव्रताय ॥१४॥

(14) Requested thus by the Saints, the Venerable God Sankarshana imparted Sanatkumara and other Sages, engaged in Niskama Karmas this upadesha in Bhagawata. It was further communicated by Sanatkumara when solicited by Sankhyayana of stead-fast vows.

धृतव्रताय - दृढवृताय। किल - एतत् प्रसिद्धं।

साङ्ख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः ।
जगाद सोऽस्मद्गुरवेऽन्विताय पराशरायाथ बृहस्पतेश्च ॥१५॥

(15) Sankhyayana, the best among Paramahamsas (ascetics), desiring to depict in details the magnificence of the Lord, passed it on to my preceptor Parashara, endowed with devotion (for his Guru) and other great qualities and Brahaspatyacharya.

अन्विताय - शिष्ययोग्यैर्गुरूभक्त्यादिगुणैः।

प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं बतैतेकथयामि वत्स श्रद्धालवे नित्यमनुव्रताय ॥१६॥

(16) The compassionate Sage Parasara my father, blessed by Sage Pulastya to be the propagator of Puranas, communicated to me

this foremost Purana, o dear Vidura. I have great pleasure to instruct you of full faith and resolute resolves the same Bhagwata Purana (that I have received).

[Sage Parasara (enraged on hearing that his father was devoured by the Rakshasas) bent upon performing a sacrifice for the demolition of the clan of demons became disinclined with the winning words of the wise Vasistha. Sage Pulastya being pleased with the protection of the Rakasasa dynasty blessed Sage Parasara with a boon that he will be a propounder of the puranas.]

The other way Srimad-Bhagwata came in vogue is stated. Lord Narayana exhorted Chaturmukha Brahma when sesha too was present and Shesha communicated it to Sanatkumara and he in turn passed it on to Sankhayana. Sankhayana imparted Bhagwata to sage Parasara sage Parasara to sage Maitraiyi and Maitraiyi in turn to vidura.

Summary:

Sri Vishnutirtha charts out how srimad Bhagawata came into vogue. it was first exhorted to Brahman and it came down traditionally in two ways :

LORD NARAYANA

Chaturmukha Brahma	Sankarshana (Sesha)
Narada	Sanatkumara
Lord Vedavyasa	Sankhyayana
Sukacharya	Parasara
King Pariksita,	Maitraiyi
Suta, Saunaka and other Rishis	Vidura

Srimad Bhagwata is composed and expounded by Lord Nauayana (Lord vedavyasa his incarnation) for the welfare (liberation) of the noble souls. It is a most sacred Grantha. It occupies as exalted place among the scriptures.

।इति भागवतागतिप्रकरणं समाप्तम् ।।१।।

राजविराग प्रकरणम् ॥२॥

शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः ।
जीवन्ति नात्मार्थमसौ परां श्रियं मुमोच निर्विद्य कुतः कलेवरम् ॥१७॥

(17) Saunaka enquires of Suta-Puranika

The best of the Bhagawatas (of spotless fame) extolled by Brahmaji and others exert for the propagation of these scriptures and for the welfare and prosperity of the world. They subsist not to serve themselves. This being so, what led King Pariksita to abdicate his flourishing empire and to attain Vairagya, court voluntary death and shed his mortal coil (body)?

भवः - उत्पत्तिः पुत्रपौत्रादीनां। शिवं - क्षेमं। भूतिः - ऐश्वर्यं।
न आत्मार्थं - परप्रयोजनार्थं। निर्विद्य कुतः कलेवरम् किन्निमित्तोऽयं राज्यादित्याग इति।

यदा परीक्षित्कुरुजांगले वसन्कलिं प्रविष्टं निजचक्रवर्तिते ।
निशम्य वार्तामनतिप्रियां ततः शरासनं संयुगशौण्डिराददे ॥१८॥

(18) Suta in the following three Verses,narrates how King Pariksita was vigilant to arrest the progress of Kali.

While residing in Kurujangala-Hastinapaura, King Pariksita came to Know that kali had entered the region under his regime. Listening to this uninviting news, instantly this valiant warrior picked up his bow that betokened the skirmish to ensue. (He subjugated the countries all around and distributed desired objects to the devotess who sung the glories of Lord Krishna.)

(He could not find Kali in his extensive conquest move. When he came to the bank of the Saraswati river he found a person resembling a Sudra decked in royal robes with a sword in hand harassing a cow distressed with hunger. Along with it he found an ox limping on one leg, with the other three being shorn of. The King guessed the ox to be the Dharma-Devata and the cow to be Bhudevi, the mother-earth. The three legs chopped off represented the loss of तपः, शौचं, दया the fourth being सत्य. Lord Krishna safeguarded Dharma till he adorned the earth.

After him, arrogance, sense-slavery and pride led to the loss of the three legs and Adharma was weakening the fourth one ln® too. Mother Earth stood shedding tears with the torture of Adharma, let loose on the land. King Pariksita guessed the Sudra king to be Kali and rushed towards him with a drawn sword to sever his head but Kali fraught with fear revealed his real form and surrendered to him. King Pariksita controlled himself. He could not kill one who had submitted)

न ते गुडाकेशयशोधराणां बद्धांजलेर्भो भयमस्ति किंचित् ।
न वर्तितव्यं भवता कथंचित्क्षेत्रे मदीये त्वमधर्मबंधुः ।।१९।।

(19) King Pariksita addresses the vanquished Kali :

Oh Kali, you are safe in my hands as you have surrendered with folded hands to me, the bearer of the pure fame of Partha, the staunch follower of Krishna. I will not harass or slaughter you. But you, an ally of Adharna have to instantly quit my kingdom (Brahmavarta) at all cost.

गुडाकेश - अर्जुन। यशोधराणां - यशो विभ्रतां - तदनुवर्तिनां।
न वर्तितव्यं भवता कथंचित् क्षेत्रे - देश त्यागमात्रं कुरू इति आह।

त्वां वर्तमानं नरदेव देहेष्वनुप्रवृत्तोऽयमधर्मयूथः ।
लोभोऽनृतं चौर्यमनार्यमोहो ज्येष्ठा च माया कलहश्च दंभः ।।२०।।

(20) (If you perchance stay in my land) O Vile (person) you will seize slowly the bodies of kings and over-power them with the host of unrighteous qualities like greed, falsehood, theft, sinfulness, Alaxmi (Goddes of Misfortune), strife and pretence that escort you. (you deserve not to dwell in the vicinity of Mahatmas).

अनुप्रवृत्तो - शनैः राजदेह मेवाक्रम्य तिष्ठसि।
प्रवृत्त अधर्म यूथः - अधर्मसमूह प्रवृत्तो भवेत्।

(When Kali earnestly entreated King Pariksita for some place under his sway, he permitted him to bide in four places, dice, wine, women, shambles and the fifth one gold on request.)

It is not generous to accuse the king for granting the fifth place as there are some benefits too from this Kali. He is welcomed by the

noble thereto as it is easy to attain the Bhagwan (Mukti) with the repeated remembrance of His sacred name. That is why people in the Krita Age ardently wish to be born in the Kali Age. He is Pariksita, justified in not killing Kali outright after full consideration. Kali overpowers the weak but is helpless before the brave ones. This act of king pariksita curbing the spread of the influence of Kali, is both meritorious, momentous and memorable.)

किमु बालेषु शूरेण, कलिना शूरभीरूणा।

न वै नृभिर्नरदेवोऽपराध्यस्तं शप्तुमर्हस्यविपक्वबुद्धे।
यत्तेजसा दुर्विषहेण गुप्ता विंदन्ति भद्राण्यकुतोभयाः प्रजाः ।।२१।।

(21) Sage Samika admonishes his son Sringi :

O child of immature intellect : The subjects bide fearlessly guarded by the unimpeded prowess and glory of the king and attain their welfare. They should not count his petty faults. you have done an undeserving act (perpetrated a crime) in cursing King Pariksita, the best of the Bhagwatas, ruling his Kingdom with the rod of Dharma. (Instead you should have welcomed him courteously and offered a seat, water and fruits (to a soul swayed by thirst.)

अपक्व - **unripe** - महापांप च कृतवान्।
दुर्विषहेण यस्य तेजसा - अप्रतिहत तेजसा। गुप्ताः - रक्षिताः।
विंदंति - प्राप्नुवंति। न अपराध्यः - न अपराधी।

(The story in this context runs as follows :

Once King Pariksita hied to the forest for hunting. He chased the wild animals and was tired and to slake his thirst he entered the hermitage of Sage Samika and saw him sitting with closed eyes. The King requested him thrice to give water but he replied not, nor was he welcomed. The King felt insulted and deeming his state of samadhi to be ostentatious, hung round his neck a dead serpent (out of rage) and retired to his capital. When some one informed Sringi, the son of Sage Samika, how his father was humiliated by the monarch, he on the spot cursed the King that he will be burnt to ashes by Taksaka, the king of serpents after seven days. He came to his Ashram and aggrieved to see his father disgraced, cried aloud to wake him up from his Samadhi.

Coming back to consciousness and knowing the details, Sage Samika scolded his son for his grave misdeed telling him that the King was more sinned against than sinning.

अरक्षमाणे नरदेवनाम्नि रथांगपाणावयमंग लोकः ।
तदा हि चोरप्रचुरो विनंक्ष्यत्यरक्ष्यमाणो विवरूथवत्क्षणात् ।।२२।।

(22) O dear one, The discus-bearer Lord Vishnu, dwelling in the kings protects the subjects, bearing their names. If this were not so, the world will be replete with burglars and the wicked. They will strip them of their wealth and ruin the world. In the absence of the ruler. The world will have none to guard them like an army losing its commander.

विनंक्षति - चोरैः अपहृता अर्थादिर्भवति।
विवरूथवत् - यथा हि सेना स्वपतिविरहिता।

(The King was called Pariksita, as he was (always on guard) cautiously critical of his actions in view of the prophesy of great astrologers based on his horoscope that he will court death bit by Takshka. He was justly named as Vishnurata,as he was shielded by Lord Krishna with his discus when he was hit with Brahmastra by Aswatthama out to destroy the entire clan of Pandavas. King Pariksita was a Bhagawatottama, the crowned king of a vast empire - Jambudvipa. Born in the dynasty of the Pandavas, it is unimaginable that he will ever insult a Rishi. It was a stroke of fortune, (Prarabdha Karma) that cloaked his pure knowledge for a moment. On his way to his palace, he recollected the gravity of his misdeed and experienced its excruciating agony. The curse of Sringi is only an apparent cause, a mere pretext. He was destined to abdicate his kingdom and give up his life.)

अथो विहायैममुं च लोकं विमृश्य तौ हेयतया पुरस्तात् ।
कृष्णांघ्रिसेवामभिमृश्यमान उपाविशत्प्रायममर्त्यनद्याम् ।।२३।।

(23) Suta depicts the aftermath of his coming to know the curse of the Rishi-Kumara-Sringi. King Pariksita without wasting even a moment (after he heard the contents of the curse) renounced the enjoyments of this world and the worlds beyond deeming them as despicable being ephemeral (this abnegation being there all along) and

determined to serve the lotus-feet of Lord Krishna, observed the vow of a fast unto death seated in the spacious palace built in the flow of the divine Ganges.

इमं अमुं च लोकं - ऐहिकामुष्मिक पुरुषार्थौ (विहाय)।
विमृश्य - हेयतया (अनित्यत्वात्) विमर्शनं च पुरस्तात्।
अभिमृश्यमानः - उपादेया इति मन्यमानः। अमर्त्यनद्यां - देवनद्यां गंगायां। प्रायमुपाविशत् - प्रायोपवेशनं कृतवान्।

या वै लसच्छ्रीतुलसीविमिश्रकृष्णांघ्रिरेण्वभ्यधिकांबुनेत्री ।
पुनात्यशेषानुभयत्र लोकान् कस्तां न सेवेत मरिष्यमाणः ।।२४।।

(24) The sanctity and the grandeur of the Ganges is impressed on the minds of the readers:

The flow of the Ganges is rendered sacred with the particles of the dust of the Lotus feet of Lord Krishna mingled with the tender basil-leaves sanctifying both the world of the mortals and the world of the celestials. Who will not resort to this sublime Ganges? Much more so when Death is about to lay its icy hand on them!

सत्यं श्रीमद्भागीरथ्या महामाहात्म्यं। गंगां पादपूतजलां हरेः।
भागीरथीं भुवनपावनीं। तद्भक्तानामपि तत्र संगमः - क्षीरे शर्कराया इव। मरिष्यमाणः - आसन्मरणः।

तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः।
प्रायेण तीर्थाधिगमापदेशैः स्वयं हि तीर्थानि पुनंति संतः ।।२५।।

(25) The pre-eminent sages along with their disciples arrived there.:

They (who consecrate the earth) habitually visit these holy places under the pretext of (a dip in the river) a pilgrimage. Oh what modesty! They purify the holy waters with their plunge defiled with the sins of the sinful.

अधिगमो - यात्रा। अपदेशाः - व्याजाः - निमित्तं। स्वयं हि - स्वयमेव।
पुनंति - पवित्रयंति। कियती नम्रता - यत्तीर्थानि
स्वयमेव पुनंतोऽपि वयं स्नानर्थं गच्छामः इति वदंतीति भावः।

अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरंगिराश्च ।
पराशरो गाधिसुतोऽथ राम उचथ्य इंद्रप्रमदेध्मवाहौ ॥२६॥

मेधातिथिर्देवल आर्ष्टिषेणो भरद्वाजो गौतमः पिप्पलादः।
मैत्रेय औंर्वः कवषः कुंभयोनिर्द्वैपायनो भगवान्नारदश्च ॥२७॥

अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
नानार्षेयप्रवरान्समेतानभ्यर्च्य राजा शिरसा ववंदे ॥२८॥

(26, 27 & 28) When King Pariksita took the solemn vow of a fast unto death, many Saints and Sages arrived there. In the following three verses, only the names of the distinguished ones are detailed:

Sages Atri, Vasistha, Chavana, Saradwan, Aristanemi, Bhrigu, Angirasa, Parasara, Viswamitra, Bhargava Rama (Parashurama). Uchathya, Indrapramada, Idhmavaha, Medhatithi, Devala, Arstishena, Bharadwaja, Goutama, Pippalada, Maitraya, Ourva, Kavasha, Agastya, Vedavyasa, Narada and other remaining Devarshis, Brahmarishis and Rajarishis (Philolopher Kings) and eminent ones like Aruna and others belonging to varied Rishi Gotras and Pravaras. King Pariksita worshipped them all, who had come there either for his sake or for a plunge in the sacred Bhagirathi and humbly (with a bent head) bowed to them.

गाधिसुतः - विश्वामित्रः। कुंभयोनिः - अगस्त्यः।
भार्गवः - रामः। नारदान्ये देवर्षयः, वसिष्ठादन्ये ब्रम्हर्षय इति।
नानार्षेय प्रवरान् - नाना ऋषिगोत्रेषु श्रेष्ठान्।
भागीरथी निमित्तं वा राज्ञोर्थे वा।

समागताः सर्वत एव सर्वे देवा यथा मूर्तिधरास्त्रिपृष्ठे ।
नेहाथवाऽमुत्र च कश्चनार्थ ऋते परानुग्रहमात्मशीलाः ॥२९॥

(29) King Pariksita welcomed them all, adored and extolled them :

Hailing from various quarters, you all have assembled here like the Gods (in bodily forms) in Satyaloka. you are (all magnanimous souls) dedicated wholly to the Paramatman with no other ulterior motive than to oblige others, either here or elsewhere. I heartily welcome you all who have arrived here to bless me. Praising them thus, he prays:

पुनश्च भूयाद्भगवत्यनंते रतिः प्रसंगश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तुसर्वत्र नमो द्विजेभ्यः ॥३०॥

(30) In whatever womb I take birth,let me be devoted to the Almighty of infinite perfections. Let me be sheltered in Him and with his grace let me be lucky enough to associate with the high-souled ones and bear friendly relations with all. Many many salutations to you all, O best of Brahmins.

(In the nine-fold Bhakti, five of them, His majesty, shravana (listening) worship, obeisance and friendship are suggested here.)

त्रिपृष्ठे - सत्यलोके। सर्वेऽपि - सर्वदेशेभ्य आगता इति। सं - सम्यक।
आत्मशीलाः - परमात्मन्येव विन्यस्तसर्वस्वाः। सृष्टिं - योनिं।

When King pariksita, (through Prarabdha Karma) put a dead serpent round the neck of sage Samika in Asamprajnat Samadhi out of misunderstanding, his son aggrieved with the insult of his father uttered a deadly curse that the king should court death after seven days bitten by Taksaka. The King repenting his untoward act and coming to know the impending imprecation, forthwith renounced his kingdom and regal parapharnelia and hied to the banks of the Ganges to observe Prayopavesa (fast unto death). Lord Vedavyasa and other sages, hearkening to this news, arrived on the scene and King Praiksita heartily welcomed the Mahatmas and served them devotedly and bowed to them in all humility.

The Mumuksu, relinquishing all earthly attachments secured sat-sanga and benefitted with the advice of those high-souled ones paved his path to perfection. This is the purport of the present Prakarana. The Sadhaka should serve the Mahatmas (according to their abilities) with the same devotion that he bears towards the Almighty. They are his moving images.

॥ इति राजविरागनिमित्तकथनप्रकरणम् ॥२॥

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शुकागम प्रकरणम् ॥३॥

यं प्रव्रजंतमनुपेतमपेतंकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽपि नेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥३१॥

(31) Suta Puranika bows to Acharya Suka :

Lord Vedavyasa (born in the island-so Dvaipayana) out of seeming fear of separation called out 'dear lad' to his son Sukacharya, the blessed monk, shorn of even attachment to the body, when he quit the hermitage having relinquished the world and the speechless trees (trees without a tongue) hearkened and answered. Salutation to Shukacharya, the incarnation of Shankara residing in the heart of beings as the presiding deity of mind.

(Here Antar-Gurutva of Sukcharya is recognised.)

(There is no reference to Sukacharya in the list of great Rishis. It is reasonable to state that Sukacharya as a sixteen year young boy, too arrived there of his own accord but a little late slowly wading through the crowd captivated by his splendour and charm. He was worshipped afterwards with religious rites, fervent devotion and due decorum.)

गुरुत्वं द्वेधा - अंतर्बहिरिति, आद्यं प्रतिपादयति। विरहं - वियोगे,
कातरोऽधीर इव स्थितः। द्वैपायनः - व्यासः - नदीद्वीपोत्पत्तिमत्वात्।
अनुपेतं - देहाद्यभिमानरहितम्। अपेतंकृत्यं - कृतकृत्यं। प्रव्रजंतं - सर्वं
परित्यज्य परमहंसचर्यया। आजुहाव - आहूतवान्।
नेदुः - प्रत्युत्तरं दद्युः। तन्मयतया - वृक्षाणामपि तदधिष्ठानतया
अधिष्ठातुरेव तद्वचनं इति। सर्वभूत हृदयमिति - मनोनियामक रुद्रावतारतया
सर्वभूत मनःस्थितत्वेन।

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोऽधम् ।
संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥३२॥

(32) Here the Bahi (बहिः) Gurutva, as the propagator of Bhagawata Purana is put forth :

I seek shelter in that (illustrious) son of Lord Vedavyasa the preceptor of the Sages who exhorted the supreme secret in the form of Bhagwata purana of uncommon excellence, the very cream of the Srutis, where the all - powerful Paramatman, the very embodiment of knowledge (and bliss) is primarily propagated that serves as a lamp within to surmount the solid ignorance, out of sheer sympathy for the souls in Samsara.

अखिल श्रुतिसारमेकम् - अखिलश्रुतीनां मुख्यतात्पर्य विषयम् - अत एकं - प्रधानम्। तमोऽधम् - दृढरूढमज्ञानाख्यंमांतरतमः। अध्यात्मदीपं - देहांतर्दीपवत्स्थितं - पुराणेष्वप्रकाशितं। स्वानुभावम् - स्वतंत्र ज्ञानात्मकं ब्रम्ह।

तत्राऽभवद्भगवान्व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।
अलक्ष्यलिंगो निजलाभतुष्टो वृतश्च बालैरवधूतवेषः ॥३३॥

(33) Suta delineates the approach of Sukacharya :

The unexpectant Acharya Suka, the revered son of Lord Vedavyasa, bearing no distinct marks of any order of life (Ashrama), in the garb of an Avadhuta (one who has renounced the world) contented with what he would get with the will of God (with Bhakti, the highest benefit of a Sadhaka). sojourning the earth according to His wish, by chance arrived at the place where King Pariksita and other ascetics had assembled. He was encircled by children in his strange appearance of an Avadhuta (as a Digambara etc. like an insane).

अभवत् - यदृच्छयैव तत्र आगमनं। भगवान् - ज्ञानोपदेशोपयोगि ज्ञानादिसूचनाय। निजलाभतुष्टः - भक्तिरेव हि भक्तानां निजोऽनुत्तमो लाभ। अलक्ष्यलिंगः - सर्वाश्रमचिन्हाभावः। अवधूतवेषः - दिगंबरत्वादिकमेव अवधूत चिन्हम्।

तं द्व्यष्टवर्षं सुकुमारपादकरोरूबाह्वंसकपोलगात्रम् ।
चार्वायताक्षोन्नसतुल्यकर्णं शुभ्रानन्नं कंबुसुजातकंठम् ॥३४॥

(34) The beauty and bearing of Acharya Suka :

He looked like a young lad of sixteen, with his fascinating form, having charming (tender) feet and hands, thighs and arms, shoulders

and cheeks (beaming) beautiful ruddy eyes, prominent straight nose, symmetrical ears, lustrous face and a graceful neck curved like a conch.

निगूढजत्रुं पृथुतुंगवक्षसमावर्तनाभिं वलिवल्गूदरं च ।
दिगंबरं वक्त्रविकीर्णकेशं प्रलंबबाहुं स्वमरोत्तमाभम् ॥३५॥

(35) strong clavicles, broad chest, deep navel like an eddy, belly marked with three folds, long arms, dishevelled curly hair, even though nude appeared like the best of the lustrous young Gods.

श्यामं सदापीच्यवयोऽगलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
प्रत्युत्थिता मुनयश्चासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥३६॥

(36) with dark blue complexion (most bewitching to women) with elegant limbs and sweet smile. The sages collected there cognized him by his characteristic traits, though of concealed brilliance and gave him (stood up) cordial welcome.

दव्यष्टवर्ष - षोडशवर्षं। सुकुमारत्वं सर्वेषां विशेषणं।
शुभ्रं - शोभनं। वल्गु - सुंदरं। जत्रु - अंसवक्षस्थलयोर्मध्यं।
वलिभिः - रेखाभिः। आभं - भासमानं। निगूढं - पीवरं।
आपीच्य वयः - षोडश वर्षीयं वयो यस्य

स विष्णुरातोऽतिथय आगताय तस्मै सपर्यां शिरसा जहार।
ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने चोपविवेश पूजितः ॥३७॥

(37) Vishnurata shielded by Lord Krishna in the womb of Uttara when Aswatthama hured the Brahmastra to fordo (kill) him received the revered guest and adored him in all humility carrying on his head pooja materials. Thereupon the women, children and the ignorant ones who had surrounded him turned back and then King Pariksita seated Sukacharya on an elevated seat.

विष्णुरातः - विष्णुना स्वीकृतो - रक्षित इति।
सपर्या - पूजा - तत्साधनं। आजहार आनयामास।

प्रशांतमासीनम कुंठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य
प्रणम्य मूर्ध्नाऽवहितः कृतांजलिर्नत्वा गिरा सूनृतयाऽन्वपृच्छत् ॥३८॥

(38) When Sukacharya of unfaltering wisdom and composed mind occupied his seat, King Pariksita, the devout devotee of Lord Krishna, approached the sage and prostrated before him (touching his head to Sukacharya's feet) and with folded hands, extolling him with modest winning words, asked म्रियमाणस्य यत्कार्यम् - with Death in the offing, what one should do?

अभ्युपेत्य - समीपे स्थित्वा। मूर्ध्ना - सर्वांगैः प्रणम्य।
सूनृतया गिरा - प्रियवचनेन स्तुत्वा। अकुंठमेधसं - अप्रतिहतबुद्धिः।

पितामहा मे समरेऽमरंजयैर्देवव्रताद्यातिरथैस्तिमिंगलैः।
दुरत्ययं कौरवसैन्यसागरं कृत्वाऽतरन्वत्सपदं स्म यत्प्लवाः ॥३९॥

(39) King Pariksita prays him to portray the majesty of Lord Krishna :

With Lord Krishna as the boat, my grand-fathers Dharmaraja and others tided over without effort (with great ease) like the steps of a calf, the sea (in the form of the formidable Kourave forces) difficult to traverse, replete with whale-like valiant warriors like Bhisma and others who had vanquished the Gods.

पितामहः - धर्मादयः। प्लवः - उडुपं (boat)! देवव्रतो भीष्मः।
तिमिंगलैः - नामकैः मत्स्य विशेषैः। वत्सपदं कृत्वा - आयासं विना।

द्रौण्यस्त्रविप्लुष्टमिदं मदंगं संतानबीजं कुरुपांडवानाम् ।
जुगोप कुक्षिं गत आत्तचक्रो मातुश्च मे यः शरणं गतायाः ॥४०॥

(40) Lord krishna, hearkening to the earnest call of my mother (who took refuge in Him) distressed with the divine missile (Brahmastra) of Drona's son (Aswatthama) entered her womb and defended my burning body, the one remaining seed of Kurus and Pandavas, with his mighty disc (revolving his mace round it).

द्रौण्यस्त्र - अश्वत्थाम्नो अस्त्रेण। विप्लुष्टं - दह्यमानं।
कुरुपांडवानां - कुरुणां तद्वंश्यानां पांडवानां तद्विशेषाणाम्।
जुगोप - संरक्षितवान्। संतानबीजं - संततेर्मूलभूतं।
गदापाणिः - भ्रामयंतं गदां मुहुः।

वीर्याणि तस्याखिलदेहभाजामंतर्बहिः पूरुषकालरूपैः ।
प्रयच्छतो मृत्युमनामयं च मायामनुष्यस्य वदस्व, विद्वन् ॥४१॥

(41) O learned Sage, Kindly expatiate on the wonderful sportive deeds of Lord Krishna in human form (working with his sweet-will) who delivers Moksa, abiding in the heart of all embodied beings as their Bimba (rupa) and leading them to death (samsara) remaining outside as Kala.

मृत्युं - संसारं। अनामयं - मोक्षं (रोग राहित्यत्वात्)। मायया - स्वेच्छया।

एवं निशम्य भृगुनंदन साधुवादं वैयासकिः स भगवानथ विष्णुरातम् ।
प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं व्याहर्तुमारभत भागवतप्रधानः ॥४२॥

(42) Suta tells :

Oh Saunaka (son of Sage Bhrigu) : The venerable son of Lord Vedavyasa (Sukacharya), the foremost among the Bhagawatas (being the preceptor) commended King Pariksita for his esteemed enquiry and forthwith commenced to discourse on the life-story of Lord Krishna which saves (delivers) one from the sins of Kali.

भृगुनंदन - शौनक। विष्णुरातं - परीक्षितं। प्रत्यर्च - संभाव्य।
प्रधानः - गुरुत्वात् श्रेष्ठः।

Summary :

This chapter highlights the characteristic disposition of a true virakta who took the utmost advantage of the accidental advent of the Avadhuta (Sukacharya) to the place of his Prayopavesha. Sukacharya too highly appreciated the laudable question of a true mumuksu, ardently eager to utilize the short span - seven days in a way that will enable him to scale the highest heights. It too reveals how Mahatmas are so sympathetic with such ennobled souls and help them to cross this sea of samsara with fruitful counsel.

This chapter sets an example as to how magnanimous persons are to be received and respected according to their abilities. Such satsanga is devoutly to be desired as it paves the way for the perfection of enlightened souls.

॥ इति शुकाचार्यसमागमप्रकरणम् ॥३॥

संक्षिप्त शास्त्रार्थ प्रकरणम् ।।४।।

पिबंति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु संभृतम् ।
पुनंति ते विषयविदूषिताशयं व्रजंतितच्चरणसरोरुहांतिकम् ।।४३।।

(43) Sukacharya narrates the sublime fruits of listening to the life-activities of the Paramatman :

Those who listen (drink) with the cup of their ears (full with) to the ambrosial life-account of Lord Hari 'the Lord of righteousness' (with fervent devotion) have their minds, sullied by the sense-objects, sanctified (purified) and ultimately attain the lotus-feet of the Supreme (salvation).

संभृतं - पूरितं। आशयं - अंतःकरणम्। श्रवणेन मनःश्शुद्धिद्वारा मुक्तिः।

ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उभयत्र गुणेष्वसङ्गः ।
कैवल्यसंभृतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रतिं न कुर्यात् ।।४४।।

(44) Sukacharya stresses that those who have attained Vairagya bear keen interest in listening to the sportive deeds of the Lord.

Which noble (detached) soul will not feel satisfaction in the sportive accounts of Lord Hari, who (whose mind) is pleased with the narration of His Leela that brings in Vairagya (through Jnana) that turns him away from the pleasures of earth and heaven and frees him from life's six distresses (hunger, thirst, grief, delusion, love and hate) and attachment to sense-objects which ultimately leads him to the fearless path of enhanced Bhakti **(the stepping stone to Mukti)?**

आत्मप्रसादः - मनसः प्रसन्नता। उभयत्र असंगः - ऐहिकपारत्रिक विषयेषु असंगो - वैराग्यं। षड्उर्मीणां - अशनायापिपासा - शोकमोहरागद्वेष लक्षणानां चक्रं येन तादृशं ज्ञानं। कैवल्य संभृत पथः - कैवल्य गमनाय निर्भयो मार्गइव विद्यमानो भक्ति योगो भवति।

निवृत्ततर्षैरुपगीयमानाद्भवौषधाच्छोतृमनोभिरामात् ।
क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ।।४५।।

(45) Those detached from terrestrial pleasures (following the easy and pure Nivrutta Marga) delight in the glories of the Lord, the sovereign recipe for the ills of Samsara. God's sportive activities intensily please their minds. So who else except those unenlightened (Kamya-Karmins - toeing the Pravrutti Marga) that are addicted to (paltry and perishable) earthly enjoyments and engaged in yajnas (sacrifices) inviting beast-slaughter, enough wealth and effort, forsake Srimad Bhagawata that sings the majesty of the Supreme Paramatman (hymns the Olympion)?

तर्षा विषयांकाक्षा। विरज्येत् - परित्यजेत्। न प्रेक्षावन् - नित्यपुरुषार्थसाधनं शुद्धं सुगमं निवृत्तिमार्गं परित्यज्य अस्थिर अल्पसुख प्राणिहिंसादिरूप यज्ञादि प्रवृत्तिमार्ग निरतो न प्रेक्षावान्।

को नाम लोके पुरुषार्थसारवित् पुराकथानां भगवत्कथासुधाम् ।
आपीय कर्णांजलिभिर्भवापहामहो विरज्येत विना नरेतरम् ।।४६।।

(46) Sage Maitraiya tells Vidura:

Having once drunk the nectrine essence of the ancient Puranas (Srimad Bhagwata) narrating the glories of the Paramatman, that frees one from the fetters of Samsara, can this blessed soul stay away (discard) from this sacred Bhagawat Purana? A discreet one will crave for it again and again. No human being but a beast can forego (fail to reap) its rich rewards.

विना नरेतरं - पशुं विना। पुरातनकथानां मध्ये सारभूतं भागवतम्।

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम्।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ।।४७।।

(47) The greatness of Bhagwata Purana :

This Bhagwata Purana is the ripe fruit of the Wish-yielding Tree (Kalpa-Vriksa) - the vedas, that first fell (dropped) from the lips of Lord Vedavyasa and rendered more sweet with the ambrosial essence of exquisite narration (with the contact of the mouth) by Sage Suka (like a fruit tasted by a parrot). O blessed inhabitants of Bharata-desa possessed of taste, drink this flowing nectrine essence of Bhagawata time and again as long as you live here (and in Moksa too).

भुवि - भारतखंडे। भावुकाः - मुकुंद सेवा मनोवृत्तयः।
रसिकाः - सारग्राहिणो यूयं। आदौ भगवता गलितं।
यावद्येहं - तत्रापि मुहुः - प्रतिक्षणं पिबत।
अमृतद्रवः - स्त्रवणं - स्यंदनं - फलं च तरुसारं इति।

शृण्वन् गृणन् संस्मरयंश्च चिंतयन् नामानि रुपाणि च मंगलानि ते।
क्रियासु यस्त्वच्चरणारविंदयोराविष्टचित्तो न भवाय कल्पते ।।४८।।

(48) Brahmaji along with his retinue pray Bhagawan to incarnate on earth :

O Lord Hari, he whose mind is merged in Thy lotus-feet while engaged in his daily routine, will not be bound by the bonds of (revert to) Samsara. (He will attain all Purusharthas-objectives of life.) He will not only listen and utter your blessed names and contemplate on your auspicious forms but make others also hearken and pronounce and dote on thy propitious Rupas.

(Bhakti and Jnana (constituents of Bhagawat Dharma) are attainable through intense attachment to the feet of the Lord-like the bee in the flower. The enlightened experience this merger of the mind in His lotus feet, while listening, uttering His name and contemplating on Him. His attributes and forms are declared auspicious as they are capable of withdrawing the mind even when diverted to other objects. That is why the mind accustomed to constant listening and meditation, even when engaged in doing other things, dotes on Him alone (in course of time - like a coiled mat becoming flat.)

Those who are alien to it can listen through others and gain this bent of mind and engross in the feet of the Paramatman and save themselves from the clutches of existence.

अत्र श्रुण्वन् स्मारयन् इति उभयथा प्रयोगेन उभयथापि विवक्षां सूचयति।
भवाय - संसाराय। क्रियासु - क्रियमाणसु।
श्रवणादि कुर्वन् अनुदिनमादरेण श्रीहरिचरणारविंदनिरत चित्तवृत्तिः पुरुषः पुरुषार्थभागिति शास्त्रान्निर्गलितोऽर्थः।

सकृन्मनः कृष्णपदारविंदयोर्निवेशितं तद्गुणरागि यैरिह ।
न ते यमं पाशभृतश्च तद्भटान्स्वप्नेऽपिपश्यंति हि चीर्णनिष्कृताः।।४९।।

(49) The benefits of remembering the lotus- feet of Lord Krishna :

Those who with ardent attachment to the (infinite) auspicious attributes of Lord Krishna even once stick to His Lotus feet will not, beyond doubt, face (see) the God of Death (Yama) or his attendants even in their dreams, as they in repeatedly remembering His glorious name have repented enough even while living and freed from their sins. So they are not subject to the fearful agonies of Yama-loka.

रागि - लुब्धं। चीर्ण - कृतं। निष्कृतं - पापप्रायश्चित्तं।
न स्वप्नेपि। एत द्विषये संशयो न कर्तव्यः इति सूचयितुं।

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम्।
श्रीमद्भागवते महामुनिकृते किंवा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ।।५०।।

(50) The glory of the observance of the Bhagawat Dharma:

Srimad Bhagawata Purana, composed by the omniscient Sage (Lord vedavyasa) for the benefit of the Satwik souls of Bharat - desha bereft of envy, propagates the highest (Bhagawat) Dharma being free from fraud, highlighting the majesty of the Paramatman full of auspicious attributes and derelict of defects, bestowing enternal bliss and putting an end to the three miseries, Adhyatmika, Adibohutika and Adhidaivika, the proper observance of which (serving whom) enshrines the Lord in the sanctum of devout devotees hearts forthwith. Of what avail are other Dharmas? (It is the firm attachment to the Lotus-feet of the Lord that frees the devotee from the fetters of existence).

प्रोज्झित कैतवं - कापट्य रहितं। वेद्यं - वेदनीयं।
वास्तवं - नित्यनिरस्तदोष गुण पूर्ण स्वरूपं परमात्मानं। शिवदं - इष्टप्रदं।
तापत्रयोन्मूलनं - अनिष्ट निवर्तकं। अपरैः - अन्यैः धर्मादिभिः।
सद्यः - तत्क्षणादेव। हृदि अवरूध्यते - भक्त्या सन्निहितो भवति।
अत्र - भरत खंडे - नृजन्मनि।

शास्त्रेष्वियानेव सुनिश्चितो नृणां क्षेमस्य सम्यग्विमृशेषु हेतुः।
असंग आत्मव्यतिरिक्तवस्तुनि दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥५१॥

(51) The means to the Path of perfection :

The Scriptures after a searching enquiry have decidedly declared two cardinal means for the welfare and eternal happiness of Satwic souls - Vairagya (Virag) - destitute of attachment to all objects other than Brahman and devoted attachment (fondness-Rati) for the Paramatman, replete with auspicious attributes, untouched by the prakratic qualities (Satwa, Raja and Tamas).

आत्मनः - परमात्मनः। असंगः - वैराग्यं। विमृशेषु - विचारितेषु।

तच्छ्रद्धया भगवद्धर्मचर्यया जिज्ञासया ध्यात्मिकयोगनिष्ठया ।
योगेश्वरोपासनया च नित्यं पुण्यश्रवःकथया पुण्यया च ॥५२॥

(52) These two outstanding Dharmas incorporate other Bhagawat Dharmas too.

Firm faith in the Paramatman, practice of the Bhagawat Dharmas, enquiry and efforts in comprehension of the factors relating to Adhyatma-yoga and service of the high-souled ones endowed with the strength to bless and curse and listening to the holy tales of the illustrious Lord

आध्यात्मिक योगनिष्ठया - अध्यात्मयोग विषयिण्या।
जिज्ञासया - विचाररूपया। योगेश्वराः - शापानुग्रहशाक्तिमंतो महांतः।
पुण्यकीर्तेर्ह रेः - पुण्यप्रदया कथया।

अर्थेंद्रियारामगुणेष्वतृष्णया तत्सम्मतानामपरिग्रहेण च।
विविक्तरुच्याऽपरितोष आत्मन्विना हरेर्गुणपीयूषपानात् ॥५३॥

(53) Wishing not wealth and earthly (sense) pleasures, segregating from the people, not hankering after happiness hereafter, love of solitude, uneasy (if bereft of opportunities) to (drink) listen to the ambrosial attributes of the Supreme Lord

अर्थो - द्रव्यं ऐहिकं। इंद्रियारामाः - इंद्रिय सुखदाश्च।
गुणाः - विषयाः। आत्मनि अपरितोषः - मनसि असंतोषः।

अहिंसया पारमहंस्यचर्यया स्मृत्या मुकुंदाचरिताग्र्यसीधुना ।
यमैरकामैर्नियमैरनिंदया निरीहया द्वंद्वतितिक्षया च ।।५४।।

(54) Not (abstaining from) giving pain to others in thought, words or deed, serving the Paramhansas (ascetics of the highest order), attaining sense-conquest, delighting in the sweet (nectarine) remembrance of the remarkable sportive deeds of Lord Mukunda, observing the Yamas and Niyamas without an eye on its benefits, non-indulgence in slander, bearing in mind both - the stark truth of the transience of life and sense-pleasures born of it and the meritorious qualities of the Mighty Lord, abjuring deeds desirous of fruits or content with what one gets and putting up with the duals like pleasure and pain- happen to be the chief remedies for attaining absolution.

अहिंसया - सर्वभूतेषु सर्वथाऽनिष्टचिंतनवर्जनेन।

A gentleman is he who does not give pain to others-Cardinal Newman.

अकामैः - इच्छानुसारकरणरहितः - नित्यानुष्ठेयैरिति।
यमाः - अहिंसा सत्यमस्तेयमसंगो ऱ्ही रसंचयः आस्तिक्यं ब्रम्हचर्यं च मौनं स्थैर्यं क्षमाभयमिति द्वादश यमाः।
नियमाः - शौचं जपस्तपो होमः श्रध्दातिथ्यं मदर्चनम्। तीर्थाटनं परार्थेहा तुष्टिराचार्य सेवनमिति द्वादश नियमाः। निरीहया - यदृच्छा लब्धेनैव संतुष्ट्या। द्वंद्वसंज्ञयोः - शीतोष्णादिरूपयोः। तितिक्षया - सहनशक्त्या।

हरेर्मुहुस्तत्परकर्णपूरया गुणाभिधानेन विजृंभमाणया ।
भक्त्या ह्यसंगः सदसत्परात्मनि स्यान्निर्गुणे ब्रह्मणि चांजसा रतिः ।।५५।।

(55) The devotion of those devotees who entirely take refuge in the Lord and narrate repeatedly his expectional qualities and works (actions) to those of his fold, grows in weight. They become detached from all earthly things that relate not to the Paramatman. They develop devout devotion and love by surrendering to the Lord - the indweller in the body (Karya—rupa-sat) and the senses (Karana-rupa-Asat), the Independent doer void of Prakratic qualities.

श्रीहरिरेव परः - परायणं येषां तेषां।
चर्यया - आचरणेन। विज्रंभमाणया - अभिवृद्ध्या।
सदसतोः - कार्यकारण पदवाच्ययोर्देहेंद्रिययोः स्थित्वा। अंजसा - दृढा।

यदा रतिर्ब्रह्मणि नैष्ठिकी पुमानाचार्यवान् ज्ञानविरागरंहसा ।
दहत्यबीजं हृदयं जीवकोशं पंचात्मकं योनिमिवोत्थितोऽग्निः ।।५६।।

(56) With the favour of the preceptor the Sadhaka attains ripe Bhakti with the ardency (vehemence) of his wisdom and renunciation which makes the heart (Antahkarana)-abija (destroys the Jivakosa born of the five Mahabhutas - The very origin, the outer hridaya) like the fire born of friction of the (Arani-Sami-wood) pieces burning the (arani) tree itself.

(The stead-fast Bhakti turns the sadhaka away from the worldly objects, thus uprooting its very source (the outer heart) of its attachments)

आचार्यवान् - गुर्वनुगृहीतः। रंहसा - उद्रेकेण। नैष्ठिकी - निष्ठां प्राप्ता पक्का भवति। जीवकोशं - पंचात्मक बीजं बाह्य हृदयमंतःकरणं दहति। योनेः - काष्ठादुत्थितोऽग्निः सोत्पादकं नाशयति इति रति फलम्।

Summary:
संक्षेप विस्तराभ्यां प्रवदंति मनीषिणः- is the ideal preceptorial methodology. Sage Sukacharya (accordingly) exhorts his dear disciple King pariksita who enquires about the duties to be performed by one on the verge of death. To earn emanicipation, the Grace of the Supreme Lord is a dire necessity.It is to be obtained with devout devotion (born of the Knowledge and majesty of the Supreme), firm faith, harmlessness, forbearance, observance of Yamas and Niyamas-the main means to dvine his glories, Vairagya being the paramount one.

।। इति संक्षिप्तशास्त्रार्थप्रकरणम् ।।४।।

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न तस्य तत्वग्रहणाय साक्षाद्वरीयसीरपि वाचः समासन् ।
स्वप्ने निरुक्त्या गृहमेधसौख्यं न यस्य हेयानुमितं स्वयं स्यात् ।।५७।।

(57) Jadabharata exhorts King Rahuguna :

Verily, even the divine (Apourasheya) and wholesome Vedic words can not impart a correct comprehension (give a good grip) of the nature of Truth to one who does not on his own develop disdain (disgust)towards house-hold happiness finding it fugitive like a fleeting (passing) dream. (Vairagya is a must for stabilizing Jnana and Bhakti.) (5.11.3)

यस्य - येन। स्वप्ने निरूक्त्या - स्वप्न दृष्टांतेन।
गृहमेधानां सुखं - वैषयिकं सुखं। स्वयं - स्वबुद्धयैव।
हेयया - हेयत्वेन। न समासन् - परतत्व बोधनाय न समर्था भवंति।
वरीयसो वाचः - वेदवाचः।

देह्यन्यदेहविवरे जठराग्निनाऽसृग्विण्मूत्रकूपपतितो भृशतप्तदेहः।
इच्छन्नितो विवसितुं गणयन् स्वमासान्निर्वास्यते कृपणधीर्भवता कदा नु ।।५८।।

(58) The Jiva in the womb of his mother prays to the Paramatman :

The pitiable embodied soul (encaged like a parrot), inhabiting the interstice (pit) of another body (embryo of the mother) full of blood, filth and urine, burnt with the fire of digestion in the belly, (well repentent) earnestly entreating (God) to be hurled from the horrid plight (restlessly) recons the remaining time (months) he has to tide over (bide). (3.32.19)

देही - जीवः। अन्यदेहविवरे - अन्यकुक्षौ।
कृपणधीः - दैन्यबुद्धिः। विवसितुं - निर्गंतुं इच्छन्।
पंजरे शकुंत इव। निर्वास्यते - बहिर्निष्कास्यते।

अहो विधातस्त्वमतीव बालिशो यस्त्वात्मसृष्टेः प्रतिरूपमीहसे ।
परे तु जीवत्यपरस्य या मृतिर्विपर्ययश्चेत्त्वमसि ध्रुवं परः ।।५९।।

(59) The aggrieved consort of King Chitraketu, seeing her dead son expresses her agony :

Thou art extremely silly, O Brahman the creator, as thou actest against thy customary course of creation. The young die (early) while the aged are still alive - an act to be censured. Contrary to this, if though stickest to thy convention, where the worn-out succumb while the striplings (young) survive, it will be certainly commendable.

विधातः - ब्रम्हन्। परे - वयोधिके जीवति सति।
अपरस्य न्यूनवयसः या मृतिः। प्रतिरूपं - विरुध्द कर्म करोषि।
बालिशो निंद्यतमः। विपर्ययः - अन्यथा भावः
परः - प्रशश्यो (उत्तमः) ध्रुवमसीति।

न हि क्रमश्चेदिह मृत्युजन्मनोः शरीरिणामस्तु तदात्मकर्मभिः ।
यः स्नेहपाशो निजसर्गवृद्धये स्वयं कृतस्ते तमिमं विवृश्चसि ॥६०॥

(60) If there be no established sequence in the birth and death of souls because of the accent on their erstwhile actions (Karmas), be it so. But this bond of affection is of thy own making - since the elders foster the younger ones. Thus creation flourishes and thou alone tear (sever) this tie by untimely death. Then is it sapient (wise) to upset this uniformity? (6.14.54)

स्वयं - स्वेनैव कृत। स्नेहपाशः - स्नेहाख्यः पाशः।
विवृश्चसि छिनत्सि। निजसर्गवृद्धये - प्रजावृद्धये।
(शिशूनां स्वरक्षणशक्त्यभावेन जीवनमेव न सिध्यतीति।)

अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिंतयामः ।
अभक्ष्यमाणा अबला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे ॥६१॥

(61) God Yama garbed as a young boy relates to the relative of the dead one :

Indeed we are fortunate since we are not fraught with care even though our parents have parted with us. We have not been eaten by the wolves even though weak. He (God) who shields us in the womb is our saviour, wherever we are. (7.2.38)

यत् यस्मात्। अबला - बलरहिता।
यो गर्भे रक्षिता स एव हि ततो अन्यत्रापि रक्षतीति।

पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।
जीवत्यनाथोऽपि तदीक्षितो वने गृहेऽपि गुप्तोऽस्य हतो न जीवति ॥६२॥

(62) Articles like bangles slipped in the street remain (unnoticed) and are regained, guarded by God while those in (the Vault) our dwelling disappear when not defended by Him. When the helpless (orphan) halts in the wilderness, he remains unhurt under His refuge (subject to his favour) while those under our (very nose) loving shelter, shorn of God's grace, leave us (die).

दिष्टेन - दैवेन। कंकणादिकं वस्तु। तेन - दिष्टेन।
ईक्षितः। प्रसन्नदृष्ट्या। गुप्तोऽपि - रक्षितोऽपि।

कथं प्रियाया अनुकंपितायाः संगं रहस्यं रुचिरांश्च मंत्रान् ।
सुहृत्सुतस्नेहवशः शिशूनां कलाक्षराणामनुरक्तचित्तः ॥६३॥

(63) Bhakta Pralhada exhorts his fellow students :

How can he wean away from his consort who has won his heart and hypnotised him (fascinated) by her close contact and her covert (honeyed) counsels and from his companions and well-wishers and the charming prattle of his pretty children?

रहस्यं - रहसि। मंत्रान् - संल्लापान्। कथं त्यजेत।

प्रत्ताः स्मरंस्ता दुहितृहृदय्या भ्रातृन्स्वसृर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञान् रुचिरच्छदांश्च वृत्तीश्च कुल्याः पशुभृत्यवर्गान् ॥६४॥

(64) How can he dissociate from his dear daughters married in other families, his loving brothers and sisters, his helpless parents striken with the sorrows of Samsara and his sweet home finely furnished will all amenities and his ancestral family holdings - land, cattle and servants?

प्रत्ताः - परेभ्यो दत्ताः। हृदय्याः - हृदयप्रियाः। दीनौ - दुःखितौ।
मनोज्ञान् - मनोहरान्। च्छदांश्च - परिकरान्।
कुल्याः - कुलपरंपरायाताः। वृत्तीः - जीवनकरीः क्षेत्रादिरुपाः।

त्यजेत कोशस्थ इवेहमानः कर्माणि लोभादवितृप्तकामः ।
औपस्थ्यजैह्व्यं बहु मन्यमानः कथं विरज्येत दुरंतमोहः ॥६५॥

(65) How can he, with the inordinate greed and insatiable desire, immersed in activities like the insect weaving its own web, taking immense delight in food and sensual pleasures, prizing them alone as the supreme Purusharthas of life-thus subject to endless delusion, sever from them? (7.6.19)

कोशस्थः - कोशकारी कीट इव। औपस्थ्यं - उपस्थेंद्रिय कार्यं।
जैह्वयं जिव्हेंद्रिय व्यापारं। बहु - महापुषार्थतया।
दुरंत मोहः - न अंतः मोहस्य।

कुटुंबपोषाय च यन्निजायुर्न बुध्यतेऽर्थं विहतं प्रमत्तः ।
सर्वत्र तापत्रयदुःखितात्मा निर्विद्यते न स्वकुटुंबरामः ।।६६।।

(66) He who expends his entire life in amassing wealth is unaware of the main objective of life. Merged in feeding his family till the end, bruised and battered by the onslaughts of life on all sides, he never develops distaste for worldly objects (attains Vairagya). In fact, in vain he lives.

निजं - क्लत्पंआयुर्यस्य। मरण पर्यंतं कुटुंबेष्वेव संलग्नमनस्त्वात्।
निर्विद्यते - वैराग्यं न विंदति।

वित्तेषु नित्याभिनिविष्टचेता विद्वांश्च दोषं परवित्तहर्तुः।
प्रेत्येह चाथाप्यजितेंद्रियस्तदशांतकामो हरते कुटुंबी ।।६७।।

(67) Knowing well the punishment here and the sinfulness of appropriating another's possessions, he is still busy in collecting wealth for the betterment (upkeep) of his family considering it as the ultimate end of his existence. A slave of the senses, grown restless (with no peace of mind) he wastes his (precious) life in grabbing other's wealth.

द्वयमेव महाबंधकं वित्तमेकं द्वितीयं च वनितेति। तत्र आद्यं तावत् केनाऽपि परित्यक्तुं न शक्यत इति। द्रव्याऽभावेपि न विरज्यते। विद्वान् - यद्यपि जानाति। उभयत्र दोषमगणय्य परवित्तं हरतीति। अजितेंद्रियत्वात् अशांतकामः। अभिनिविष्टं - आसक्तं।

यतो न कश्चित् क्व च कुत्र विद्वान् दीनं स्वमात्मानमलं समर्थः ।
विमोचितुं वामदृशां विहारक्रीडामृगोऽयं निगडोऽक्षिसर्गः ।।६८।।

(68) One, well-versed in the Vedas too, is enmeshed by the enchanting side-glances of beautiful damsels and becomes their dear-delight (bird of sport). Whoever, whenever or wherever he may be, he is rendered helpless to rescue himself from its magic snare (golden cage)

क्रीडामृगोऽयं - वनिता विनोदमृग विशेषः। दीनं - स्वभावतो अक्षमः। वामदृशां अक्षिसर्गः - कटाक्षविक्षेपः निगडस्थानीयः। निगडात् आत्मानं मोचयितुं असमर्थः।

निर्जित्य दिक्चक्रमभूतविग्रहो वरासनस्थः समराजवंदितः।
गृहेषु मैथुन्यपरेषु योषितां क्रीडामृगः पूरुष ईश गीयते ॥६९॥

(69) Muchkunda-Maharaja begs Lord Krishna :

Even an unrivalled King glorying in the conquest of the world (countries in all directions) seated on the sovereign throne, saluted by monarchs matching in regal splendour becomes a bird of sport (an easy prey) in the pleasure-domes (mansions) of bewitching maidens (Cleopatras).

अभूत विग्रहः - अजातयुद्धः। समराजवंदितः - समैर्वित्तादिना वंदितः। वरासनं - सिंहासनं। गृहेषु - सौधादिषु

विद्वानपीत्थं दनुजाः कुटुंबं पुष्णन् स्वलोकाय न कल्पते वै ।
यत्स्वीयपारक्यविभिन्नभावस्तमः प्रपद्येत यथा विमूढः ॥७०॥

(70) Bhakta Prahlada advises his Asura friends :

Even the learned, O Asura lads, with their mind grown turbid, perigrinating for help (to foster their families) busy in earmarking the family estate as mine and thine, unmindful of their own upliftment forgo the rewards of the higher worlds and fall (tumble) in the infernal regions or enter the unholy wombs like the ignorant souls.

विद्वान् - वेदशास्त्र पारंगतः। कुटुंबं पुष्णन् - उद्वहनाद्यर्थं द्रव्याद्याशया तत्र तत्र परिभ्रमन्। स्वकीयपारक्य विभिन्नभावः - स्वीयत्व परकीयत्वाभ्यां कल्पिताभ्यां निमित्ताभ्यां। विभिन्नो - विरूद्धो भावः - प्रवृत्तिः। स्वलोकाय न कल्पते - परलोकं न प्राप्नोति इति भावः। विमूढः - अज्ञः। तमः - नरकं मूढयोनिं वा प्रपद्यते।

विमोहितोऽयं जन ईश मायया त्वदीयया त्वां न भजत्यनर्थदृक् ।
सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित्पुरुषश्च वंचितः ।।७१।।

(71) Muchkund Maharaja entreats Lord Krishna:

O Lord, even though the people see (experience) the aches and agonies of being deluded by the mysterious might (Maya) under your control, they indulge in grief-giving creature-comforts (wealth and woman) and fail to serve you (the sole means) to save themselves.

अनर्थदृक - अनर्थं - दुःखं, दृक् - पश्यन् (अनुभवन्)। मायया - बंधकशक्त्या। त्वां - दुःखहरं। न भजति - न सेवते। वंचितः - मोहितः। दुःख प्रभवेषु - दुःखसाधनेषु। सुखाय सज्जते - आसक्तो भवति।

ममैष कालोऽजित निष्फलो गतो राज्यश्रियोन्नद्धमदस्य भूपतेः ।
मर्त्यात्मबुद्धेः सुतदारकोशेष्वासज्जमानस्य दुरंतचिंतया ।।७२।।

(72) O Ajita, heavily intoxicated (like a cock on the dung-hill) with royal authority and regal affluence, bewildered in believing the body to be the Atman, with mind merged in wealth, wife and children I wasted my life stricken with killing-cares, in striving for their betterment (oblivious of the highest purushartha).

मर्त्यात्मबुध्दे - आत्मेत्यहंमति बुद्धिर्यस्य।
उन्नद्ध - अभिवृद्ध। दुरंत चिंतया - Kingly Cares.

कलेवरेऽस्मिन् घटकुडयसन्निभे निरूढमानो नरदेव इत्यहम्।
वृतो रथेभाश्वपदात्यनीकपैर्गां पर्यटन् त्वामगणय्य दुर्मदः ।।७३।।

(73) Bloated with self-conceit for the body, a muddy vesture of decay, (like the pot or wall) acclaimed as the God among men, strutted the world commanding a quadrupartite army consisting of chariots, elephants, horses, footmen and commanders crazy with power and pelf wholly unmindful of Thy omnipotence (wilfully not worshipping Thee).

घटेन कुड्येन वा सदृशे कलेवरे। सन्निभ - समान।
निरूढमानः - अभिमानी। अगणय्य - त्वत्पूजामकृत्वा।
अनीकपैः - सेनापतिभिः। गां - पृथ्वीं। दुर्मदः - मदांधः।

पुरा रथैर्हेमपरिष्कृतैश्चरन् मतंगजैर्वा नरदेवसंज्ञितः।
स एव कालेन दुरत्ययेन कलेवरो विट्कृमिभस्मसंज्ञितः ।।७४।।

(74) This bedecked (perishable) body labelled as the emperor moved in all glory in chariots adorned with glorious accessories and on elephants decorated with golden ornaments. This same respected corporal frame (we are unaware) succumbs to insurmountable Kala and is reduced to (turned into) - dirt (faeces, insects or ash).

हेम्रा अलंकृतैः यः कलेवरः नरदेवसज्ञांप्राप्तः स एव विडिति वा, कृमिरिति वा, भस्मेति वा संज्ञां प्राप्तो भवति।

मन्ये ममानुग्रह ईश ते कृतो राज्यानुबंधापगमो यदृच्छया।
यः प्रार्थ्यते साधुभिरेकचर्यया वनं विविक्षुद्भिरखंडभूमिपैः ।।७५।।

(75) O Lord, it is Thy sweet will that has relieved me of my kingly cares. I count it as a mark of Thy Grace. For even mighty and generous emperors wishing to retire to the forest to worship you in solitude, solicit Thy favour to free themselves from their regal burden. (Lord Muchkunda too prays for Vairagya).

यदृच्छया - परमात्मेच्छया। राज्यानुबंधापगमः - राज्याधिपत्यापगमः। एकचर्यया - एकाकितया। वनं सज्जनसहवासलक्षणं विविक्षुद्भिः - वने प्रवेष्टुं इच्छुभिः साधुभिः स्वयं प्रार्थ्यते। एवं मुचुकुंद महाराजेन विराग एव आशासितं (प्रार्थितं) इति।

यद्वाचितंत्यां गुणकर्मनामभिः स्वदामभिर्वत्स वयं सुयोजिताः ।
सर्वे वहामो बलिमीश्वराय प्रोता नसीव द्विपदे चतुष्पदः ।।७६।।

(76) Similarly Priyavrata Maharaja too prays for Vairagya (asceticism) :

Like the quadrupeds (oxen) or beasts tied with twisted ropes and a noose in their noses that bear the burden of their master, We, the bipeds titled as Brahmins and Kshatriyas, constituted of Gunas - Satwa, Raja and Tamas, engaged in our enjoined actions obeying the Vedic words (governed by the Vedic wires), offer our oblations (Pooja articles) to the omnipotent (Lord).

वाचि - वेदरूपवाण्यां। नामभिः - द्विजादिनामभिः। सुयोजिता - सम्यक् स्वस्वव्यापारेषु योजिताः। ईश्वराय - स्वस्वामिने। बलिं - पूजासाधनम्। वहामः - कृत्वा समर्पयामः। प्रोता नसीव - नासिकायां प्रोताः संतः।

भयं प्रमत्तस्य वनेष्वपि स्यात् यतो वसंते सह षट्सपत्नाः ।
जितेंद्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किन्नु करोत्यवद्यम् ।।७७।।

(77) One oblivious of his ordained duties, even if he retires to the forest for penance can not be free himself from the fear of the six rivals (five sense organs and the fickle mind) out to ruin him. Hence a Jnani, staying with the family subjugating his senses with his mind engaged in the Paramatman, is really praiseworthy (is far from being faulty-reprehensible).

प्रमत्तस्य - विस्मृत समस्त कार्यस्य। षट्सपत्नाः - षट्वैरिणः।
आत्मरतेः - परमात्मनि रतिमतो। बुधस्य - ज्ञानिनः।

यः षट् सपत्नान् विजिगीषमाणो गृहेषु निर्विश्य यतेत पूर्वम्।
युध्येत दुर्गाश्रित ऊर्जितारीन् क्षीणेषु कामं विचरेद्विपश्चित् ।।७८।।

(78) The wise one, wishing sense-conquest should as a house-holder slowly exert to detach from the sense-enjoyments (realising them as paltry and perishable hence deserving to be disregarded). He should fortify himself in the fort (in the form of the Lord's or Preceptor's feet) and fight out the formidable six foes. When they grow effete, then he can move anywhere at will (abide in his abode or recede to the woods).

विजिगीषमाणः - जेतुकामः। निर्विश्य - भोगेन विरक्तो भवेत्।
दुर्गं आश्रित्य - श्रीहरिगुरुचरण लक्षणं दुर्गं आश्रित एव सन्।
ऊर्जितारीन् - प्रबलान् अरीन। क्षीणेषु - गतबलेषु सत्सु।
कामं विचरेत् - यथेच्छं संचरेत्।

स्वपुत्रेभ्य इमां गां यथादायं विभज्य भुक्तभोगां महिषीं मृतकमिव स महाविभूतिं अपहाय स्वयं निहितनिर्वेदो हृदि गृहीतरुचिरहरिविहारानुभवः भगवतो नारदस्य पदवीं अनुससार ।।७९।।

(79) King Priyavrata partitioned his Kingdom (paternal estate) impartially among his sons and parted with his consort who shared his life's pleasures, the regal pomp and pagentry, treating them as trifles tantamount to a carcass (as despicable as dead body). He attained asceticism (vairagya) and repaired to the forest for austerities, following the path shown by Sage Narada bearing the sweet sports (Leela) of the Lord in his holy heart. (5.1.38)

दायं - राज्यं। मृतकमिव अपहाय - कुणपमिव परित्यक्त राज्यस्यापि यत् कियद्दिन परिपालनं तत् केवलं पितामह (चतुर्मुख ब्रह्म) गौरवेणेति सूचनाय - कुणपमिव अपहाय इत्युक्तम्। हरिविहारानुभवः - क्रीडास्मरणः। निर्वेदः - वैराग्यं। पदवीं - मार्गम्।

कुत्राशिषः श्रुतिसुखा मृगतृष्णरूपाः क्वेदं कलेवरमशेषरुजां विरोहम् ।
निर्विद्यते न तु जनो यदपीति विद्वान् कामानलं सुखलवैः शमयन् दुरापैः ॥८०॥

(80) The exemplary Vairagya of Bhakta Prahlada :

Of what profit are the (ephemeral) hard-earned pleasures of the senses that are only pleasant to the ear but can hardly slake the thirst to attain the divine (unreal) like the mirage in the (sandy) desert? Likewise what is the benefit of the body, the breeding centre of diseases (not worth the trouble we take)? Well-aware of it, people develop not disgust for life, but instead exert in vain to extinguish the fire of Kama (desire) with fleeting sense-enjoyments.

श्रुतिसुखाः - तात्कालिक सुखं। मृगतृष्णरूपाः - ऊषरोदक सदृशाः। रुजां 'देहं रोगमंदिरं' - रोगाणां उत्पत्तिस्थानं। दुरापैः - दुःखेन लब्धैः। कामानलं सुखलवैः शमयन् - कामलक्षण वन्हिं अल्प सुखैः शमयन्।

जिह्वैकतोऽच्युत विकर्षति माऽवितृप्ता शिश्नोऽन्यतस्त्वगुदरं श्रवणंकुचश्चित्।
घ्राणोऽन्यतश्चपलपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनंति ॥८१॥

(81) O Achyuta, if the tongue tugs this way, the penis pulls that way, the seses of touch, hearing, smell and the belly draw in different directions, the fickle eye forces in some other alley, while the organs of action drag towards their desired objects like many co-wives - thus the unsoothed senses haul the house-holders in diverse paths. (7.9.40)

एकताः - एकस्मिन् विषये। मां - गेहपतिं। लुनंति - विकर्षंति।
दृक् - चक्षुः। कर्मशक्तिः - कर्मेंद्रियाणि। गेहपतिं - स्वपतिं।

किमात्मना तेन जहाति यो मुदं किं रिक्थहारैः स्वजनाख्यदस्युभिः ।
किं जायया संसृतिहेतुभूतया मर्त्यस्य गेहैर्यदिहायुषो व्ययः ।।८२।।

(82) Vairagya of Bali-Chakravarti :

The Jiva struggles in vain to secure (real) happiness. What is the benefit of the body that is bound to drop down one day? of what service are our sons and relatives that only rob our riches? What is the worth of the wife who makes (this short-lived mortal) whirl in Samasara or in the house (shelter)? To what purpose (end) is the waste of this precious life? (Hence attachment to the perishable body and the fickle assets is indeed despicable).

यः - देहस्वामी। मुदं - संतोषं उद्यिश्य प्रयतमानः। आत्मना - देहेन।
जहाति - न प्राप्नोति। तेन केवलं नश्वरेण तस्य पुंसः किं प्रयोजनम्।
रिक्थहारैः - पित्रार्जितं धनं हरंति एतैः - पुत्रादि स्वजनाख्यचोरैः।
मर्त्यस्य - अल्पायुषः पुंसः। अतः इदं शरीरं अतिहेयः। संसारो अतिहेयः।
तस्मात् (अनित्यत्वात्) मयैव त्याज्यः।

अथाहमप्यात्मरिपोस्तवांतिकं दैवेन नीतः प्रसभं त्याजितश्रीः ।
इदं कृतांतांतिकवर्ति जीवितं ययाऽध्रुवं स्तब्धमतिर्न बुध्यते ।।८३।।

(83) Vairagya of Chakravarti Bali, an eminent Bhagawad-Bhakta:

(It is salutary) that Fate has snatched away my fortune and forcibly fetched me in Thy (my erstwhile enemy) vicinity. I count it as Thy favour. The foolish human being, fuddled (intoxicated) with wealth is indeed forgetful that this mortal life is at the mercy of Mrutyu-raja (so insecure).

भगवानेव ऐश्वर्यं ग्रहीतवान् तत्केवलं मय्यनुग्रह एव। प्रसभं - बलात्कृत्य।
नीतः - प्रापितः। स्तब्धमतिः - मोहित मतिः। कृतांतांतिकवर्ति - यमस्य
समीप एव विद्यमानं। अध्रुवं- अशाश्वतं। न बुध्यते - न जानाति।

गृहेषु दारेषु सुतेषु बंधुषु द्विपोत्तमस्यंदनवाजिपत्तिषु।
अक्षय्यरत्नाभरणांबरादिष्वनंतकोशेष्वकरोदसन्मतिम् ॥८४॥

(84) King Ambarisha attained Vairagya :

He realized (was convinced) that houses and wives, sons and relations, excellent elephants, chariots, horses and infantry, inexhaustible emeralds (embellishments), wares (dresses) and boundless riches were unenduring and hence deserved to be discarded.

स्पंदनाः - रथाः। पत्तयः - पदातयः। असत् - नश्वरत्वात् हेयमिति।

आत्मस्त्र्यपत्यसुहृदो बलमृद्धकोशमंतःपुरं परिविहारभुवश्च रम्याः ।
भूमंडलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् ॥८५॥

(85) This is how King Dhruva welcomed Vairagya as a God-send :

He counted the corporal frame, consort and children, chums, army and abundant affluence, royal harems, charming pleasure-haunts, enchanting orchards and the entire 'sea-girt earth' (stretching to the seas) all ravaged by relentless Time as perishable and retired to (Ganges) Badarikashrama to attain His Parama Prasada - eternal release.

परम भागवतो ध्रुवो महाराजो वैराग्य भाग्यमेव भेजे। आत्मा - देहः।
बलं - सैन्यं। कालोप सृष्टमिति - कालेन नाश्यमिति ज्ञात्वा।
विशालां - नदीं। समुद्रपरिखं भूमंडलं।

वयं पुरा श्रीमदनष्टबुद्धयो जिहीर्षयास्या इतरेतरस्पृधः ।
घ्नंतः प्रजाः स्वा अपि निर्घृणाः प्रभो मृत्युं परं त्वामगणय्य दुर्मदाः॥८६॥

(86) All the eminent Bhagawata Kings thus attained Vairagya:

Inebriated with wealth in days of yore, we were weaned of our wisdom. To vanquish the world we vied with one another in all vehemence and savagely slaughtered our own subjects and out of sheer impudence, lost sight of Thee, the Supreme - Death incarnate (the destroyer of the world during the deluge).

श्रीमद - वित्तमद। नष्टबुद्धया - नष्टान्नचेतसः।
मृत्युंपरं - कालं। जिहीर्षया - जेतुं इच्छया।

त एव कृष्णाऽद्य गभीरंहसा दुरंतवीर्येण विचालिताः श्रिया ।
कालेन तद्वै भवतोऽनुकंपया विनष्टदर्पाश्चरणौ स्मरामहे ।।८७।।

(87) we, the same crazy Kings (who had neglected Thee blinded by power and pelf) being dispossessed of our glory by the irresistible vigour and the overwhelming force of Time, have opend our eyes and shorn of pride with Thy Grace (mercy) are engaged in Thy contemplation (remembrance of Thy Lotus-feet).

श्रिया विचालिता रंहसा - वेगेन। विनष्टदर्पाः - छिन्नदर्पाः।

अहो इमं पश्यत मे विनाशं तपस्विनः सच्चरितव्रतस्य ।
अंतर्जले वारिचरप्रसंगात् प्रस्त्रावितं ब्रह्म चिरं धृतं यत् ।।८८।।

(88) The Vairagya of the celebrated Saurabh Rishi is detailed : Oh, observe the over-throw of the eminent hermit of hard vews and exemplary conduct. With the mere sight of the (erotic) sport of fish under water, I had to forego the light of Brahman, kept under cautious care so long.

विनाशं - पुरुषार्थ नाशकरं। अहो - आश्चर्यमेतत्। वारिचरः - मीनः।
प्रस्त्रावितं - त्याजितं।

एकस्तपस्व्यहमथांभसि मत्स्यसंगात् पंचाशताथ सुतपंचसहस्त्रसंगः ।
नांतं व्रजाम्युभयकृत्यमनोरथानां मायागुणैर्हृतमतिर्विषयेऽर्थभावः ।।८९।।

(89) (To start with) I was deeply engaged in austerities. The incident of the fish under water made me marry fifty wives. We multiplied and our offsprings measured five-thousand. I was so pre-occupied in their upbringing and marriages that there appeared to be no end to our aspirations. With intellect masked by your Maya, these perishable objects became the prime objectives of life (and I totally lost sight of Thee).

एकः - आदौ। अथ - अनंतर। पंचाशता - पंचाशता भार्याणां युक्तः।
उभयेषां - पुत्राणां पुत्रीणांच। मनोरथानां अंतं न व्रजामि।
विषये - विषयेषु। अर्थभावः - पुरुषार्थसाधनत्व बुद्धिमान्।

अहं पुरा भरतो नाम राजा विमुक्तदृष्टश्रुतसंगबंधः।
आराधनं भगवत ईहमानो मृगोऽभवं मृगसंगाद्धतार्थः ॥१०॥

(90) Vairagya of Avadhuta Jadabharata : his exhortation to King Rahuguna :

Of yore (in my former life) I was a king called Bharata shorn of worldly and other-worldly shackles who wended to the woods wishing to worship (contemplate) the Lord. But alas! I was destined to be attached to a deer and hence being out of gear (being frustrated) could not attain my aspired end and was (again) born as a deer.

भरतः - नाभिपुत्रः। दृष्ट श्रुतयोः - ऐहिक पारत्रिकयोः पुरुषार्थयोः।
संगबंधः - स्नेहाख्यबंधः। ईहमानः - इच्छन्।
हतार्थः - हतस्वार्थः। मृगत्वं प्राप्तः।

सा मां स्मृतिर्मृगदेहेऽपि वीर कृष्णार्चनप्रभवा नो जहाति ।
अथो अहं जनसंगाद्विमुक्तो विशङ्कमानोऽवधूतश्चरामि ॥११॥

(91) O brave Rahuguna, even in this degraded birth (body) as a deer I was not deprived of the memory (of my previous life) because of the merit of my devoted service to Lord Krishna. Though (now) a saved soul, yet apprehensive of association with the crazy (madding) crowd, I sojourn at will with my identity sealed.

मृगदेहे - गर्हिते (निंदिते) मृग शरीरे। कृष्णार्चन प्रभवा - पूर्वजन्मनि कृतात् हर्यर्चनात् उदिता सा जन्मांतर विषयणी स्मृतिः मां न तत्याज। विशंकमानः - जनसंगा द्विशंकमानः। अवधूतः - अज्ञात लिंगो भूत्वा चरामि भुवीति।

योषित्सु तल्पाभरणाबंरादिद्रव्येषु मायारचितेषु मूढः ।
प्रलोभितात्मा ह्युपभोगबुद्ध्या पतंगवन्नश्यति नष्टदृष्टिः ॥१२॥

(92) In the following four verses the Vairagya of the prostitute Pingala by name is detailed (to impress the importance of Vairagya on the Satwik souls).

The witless bewildered by Lord's Maya is bewitched by women and other winning objects like beds, ornaments and costumes and

deems them to be worth-while and with a cloaked vision craving to enjoy these things courts death like the moth.

एवमपि यस्य वैराग्यं नोत्पद्यते तस्य जन्म वेश्याया अपि निकृष्टमिति भावेन पिंगला नाम्नी विदेहराजस्य पुरे स्थिता, तस्याः विरक्ति प्रकारं वर्णयति। तल्पः शय्यासनं। मायारचितेषु - ईश्वरेच्छया निर्मितेषु। प्रलोभितात्मा - शोभनत्व बुद्धया विमोहितमनः। शलभवत् - पतंगवत्। नष्टदृष्टिः- नष्ट स्वपुरुषार्थो भवति।

संतं समीपे रमणं रतिप्रदं वित्तप्रदं नित्यमिमं विहाय ।
अकामदं दुःखभयातिशोकमोहप्रदं तुच्छमहं भजेऽज्ञा ॥९३॥

(93) (Fie upon me) a fool who have renounced the enduring lover (my enviable Lord) within easy reach (in my heart), competent to shower coveted (eternal) enjoyments and inexhaustible riches and foolishly seek refuge under wretched mortals unable to fulfil my cherished desires but breeding instead dread, alarm, agony and delusion.

ममैव जन्म धिक् । वित्तप्रदं - अपेक्षितं प्रददातीति नित्यं - मृतिरहितम्। रमणं - पतिं। अकामदं - अपेक्षितं न ददाति। तुच्छं - हेयं। अज्ञा - मुख्यपति ज्ञानशून्या। भजे सेव इति।

अहो मयात्मा परितापितो वृथा सांकेत्यवृत्त्याऽतिविगर्ह्यवार्तया ।
स्त्रैणान्नरांश्चार्थतृषाऽनुशोच्यान् क्रीत्वेह वित्तं रतिमात्मनेच्छती ॥९४॥

(94) The remaining two verses enumerate the manner of her repentence :

In vain, I vexed my mind and I regret for my reprehensible living - meeting lechers and libertines by previous appointments wishing to procure wealth by bartering my body to repulsive paramours to placate the hunger of their physiques.

आत्मा - मनः। वृथा - प्रयोजनेन विना। अति विगहर्या - अति निंद्यया। सांकेत्यं - संकेतं प्राप्य द्रव्यं। तेन वृत्तिः - आजीविका तथा। स्त्रैणान् - नरान्क्रीत्वा। रतिं - सुखं। इच्छति - अभवं तत इति। अहो - इति खेदे। तेन पश्चात्तांप ध्वनयति।

यदस्थिभिर्निर्मितवंशवंश्यस्थूणं त्वचारोमनखैः पिनद्धम् ।
क्षरन्नवद्वारमगारमेतद्विण्मूत्रपूर्णं मदुपैति काऽन्या ॥९५॥

(95) the entreaty of Pingala to the Lord :

Who else than me, an ignorant and wretched one be proud of (accept with pleasure) such a odious frame (body), built of bones fragile and hard like a (house) with beams and rafters resting on pillars enveloped in skin, hair and nails, with nine openings exuding filth, urine and dirt?

बहिः - त्वचारोमभिः नखैः। पिनद्धं - आच्छादितं। वंशाः - वेणवः। क्षरंति - स्रवंति। अगारं - गृहं। स्थूणा - वंशाधारो महान् - वंश्याः - वंशप्रोताः (व्याप्ताः)। मत्तो - ज्ञानशून्या या अन्या का स्त्री शोभनतया स्वीकुर्यादिति।

संग न कुर्यात् प्रमदासु जातु योगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो वदंति या निरयद्वारमस्य ॥९६॥

(96) Kapila-rupi Paramatma tells in plain terms that those who indulge in sense objects forego the higher Purusharthas:

One who seeks to reach the peak of yoga (to attain perfection) should never associate with women, spoken of by the wise as the gate of Hell (that dissociates from the higher objectives of life). It is through the adoration of the Almighty alone that he can elevate himself and gain his prime Purushartha (eternal release).

निरयद्वारं - नरकद्वारं। जातु - कदापि। संगं - स्नेहं। संग करणे स्वपुरुषार्थहानिः स्यात्। पारं - अंतं। आत्मलाभः - पुरुषार्थलाभः।

रायः कलत्रं पशवः सुतादयो गृहा मही कुंजरकोशभूतयः ।
सर्वेऽर्थकामाः क्षणभंगुरायुषः कुर्वंति मर्त्यस्य कियत्प्रियं चलाः ॥९७॥

(97) Sage Narada advised Bhakta Prahalada's mother when she was carrying (Prahlada in her womb).

Objects of enjoyment, wealth, wife children, cattle, buildings and lands, elephants and estate (treasures) and embellishments (ornaments) are all ephemeral. After all what pleasure can such perishable items yield? (So it is preferable to give up these worldly possessions.)

बंधकेषु विषयेषु श्रेष्ठं द्वयं कांता कनकंच। रायः - धनानि।
भूति - अलंकारादिः। अर्थाः - विषयाः। कायाः - भोगाः।
अतः तत्परित्याग एव वरीयानिति भावः।

क्षुद्रं चरं सुमनसां शरणे मथित्वा रक्तं षडंघ्रिगणसामसु लुब्धकर्णम् ।
अग्रे वृकानसुहृतोऽविगणय्य यांतं पृष्ठे मृगं मृगयुलुब्धकबाणभिन्नम् ॥९८॥

(98) Sage Narada divulges the supreme secret to Prachinbarhi through (the parable of) Puranjanopakhyana : The verse contains a protracted simile.

Man in the company of his wife (woman), frail as a flower imdulges in enjoyment in his house (the fruit of his meritorious works being paltry and perishable like the fragrance and honey in the flower), fascinated by her sweet and secret counsels like the melody of the humming bees, fritters away his precious time (days and nights) heedless of his assigned duties and the noose of God Yama (round his neck) and broken-hearted ends his life in a pitiable plight like the hart (male deer) roaming in the forest sporting with its female in an enlivened mood, unaware of the wolf that lies in wait and the cruel hunter who chases to slay it with his shaft.

(Vishnutirtha himself elucidates this tough verse-
दुर्गमार्थत्वात् स्वयमेव विवृणोति अस्यार्थः)
सुमनसां - सुमनःसधर्मणां स्त्रीणां, शरणे-आश्रमे, पुष्प गंधवत् क्षुद्रतमं,
काम्यकर्म विपाकजं, कामसुखलवं, जैव्ह्योपस्त्थ्यादि विचिन्वंतं मिथुनीभूय,
तदभिनिवे शित मनसं, षडंघ्रिगण सामगीतवत्, अतिमनोहरवनितादिजनाला
पेषु अतितरां अति लोभित कर्णं, अग्रे वृकयूथवत्, आत्मना
आयुर्हरतोऽहोरात्रांस्तान् कालविशेषान् अविगणय्य विहरंतं,
पुष्टतः - परोक्षं अनुप्रवृतः? लुग्धकः - कृतांतः शरेण यं इह पराविध्यति,
तमिमं आत्मानं, अहो राजन्, भिन्नहृदयं द्रष्टुमर्हसीति,
यथा मृगयुहतं मृगमिति।

इदमुदितं भवति - यथा हि पुष्पवने कश्चन मृगः पुष्पगंधं मधुकरशब्दं
बालतृणादिकं स्वजातीयस्त्रीसंभोगादिकं च ईहमानः, तत्र तत्र परिभ्रमन्,

तत्सर्वं प्राप्य, तत्रैव निरतसर्वेंद्रियव्यापारः, स्वस्य पश्चात स्थितं मृगयुं, अग्रे स्थितान् वृकांश्च अविगणय्य विहरन् तेन हतो भवति। तथा जीवोऽपि, पाराक्ष्येणैव स्थितं मृत्युं, अहोरात्रभ्यां गच्छदायुश्च अविगणय्य जैव्हयौ पस्थ्यादि निरतः, सहसैव मृत्युं आपद्यत इति।

सुमनसां - सुमनस्स धर्माणां। शरणं - आश्रयं । क्षुद्रतमं - अल्पतमं पुष्पगंधवत्। कालसुखलवं - विषयसुखलेशं। लुब्धकः - व्याधः। कृतांतः - यमधर्मराजः। पराविध्यति - जिघांसति।

स त्वं विचक्ष्व मृगचेष्टितमात्मनोंऽतश्चित्तं नियच्छ हृदि कर्णधुनीं चचित्तिम्। जह्यंगनाभ्रममसत्तमयूथगाथं प्रीणीहि हंसशरणं विरम क्रमेण ।।९९।।

(99) Hence learn a lesson from the life-activities of the deer. Beware of the approaching death and place your mind firmly in the Paramatman staying in the sanctum of your heart. Let thy intellect and ear be earnestly engaged in His adulation and adoration. Avoid evil associations. Be not bewitched by women. Seek the shelter of the God-oriented (Paramhamsas). Espouse Bhagwat-Dharma and beget the blessings of Bhagawan. Gradually attain asceticism (Vairagya) and eventually earn emanicipation.

विचक्ष्व - जानीहि। मृगचेष्टीतं - त्वं आत्मनः तव चेष्टितं सर्वमपि मृगचेष्टितं तत्सदृशं। अंतं - आसन्नमृत्युत्वात्। चित्तं नियच्छ - आत्मनः चित्तं हरौ नियच्छ। असत्तम युथगाथं - असत्तमानां (अतिदुष्टानां) यूथैः - समूहैः गाथं - उपादेयतया श्लाधितम्। भ्रमं - विलासं। हंसशरणं - परमहंसानां आश्रयं प्रीणीहि भागवतधर्मं अनुष्ठाय तत्प्रीतिं संपादयेति हृदयम् (अभिप्रायः)। विरम - विरक्तो भव। संसारात् मुक्तो भवेति।

कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् । विज्ञानवैराग्यविवक्षया विभो वचोविभूतीर्न तु पारमार्थ्यम् ।।१००।।

(100)Sage Suka tells King Parikasita :

O King, I narrated these sacred stories of the high-souled ones who with their fame diffused in the world scaled the higher heavens exerting life-long to foster higher qualities like Jnana, Bhakti and

Vairagya in hearers. The tales are not an end in themselves but are a means to attain Lord Hari - the goal, the prime Purushartha of life.

विभो - राजन् लोकेषु - देशेषु। विताय - विस्तृत्य।
परेयुषां - परलोकं प्रात्यानां। महीयसां - महत्तमानां।
[illegible] भक्तिरपि विवक्षिता - ज्ञानभक्ति वैराग्याणि।
उच्चो विभूतीः - अस्मदीय वचसां। विभूतीः - विशेषेण विषयभूता।
न तु पारमार्थ्य तेषां मुख्योद्येश्यत्वम्। तादृशस्तु हरिरेव।

या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद् भवज्जनकथाश्रवणेन वास्यात्।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत् किम्वंतकासिलुलितात् पततां
विमानात् ॥१०१॥

(101)The Jives enjoy Ananda according to gradation

To some embodied souls, the bliss born of hearing the stories of your great devotees is much more than listening to your own glories. To some others the delight experienced in the narration of your magnificence excels the Ananda of meditation on your Lotus-feet. To still some others the enchantment felt in contemplation of your sacred feet surpasses the supreme bliss in salvation. If this be so, need it be said that the ethereal pleasures of desire-oriented deeds (Sakama Karmas) are but ephemeral and those experienceng them (these delights) tumble (pushed) down to earth from the planes in heaven shaken by (the sword of) Yamaraja.

भवज्जन - भक्तजन। निवृत्तिः - संतोषः। ब्रह्मणि - मुक्ते ब्रह्मणि।
अंतकस्य मृत्योः। असिना - खडगेन। लुलितात् - कंपितात्।
विमानात् पततां। स्वर्गिणां तनुभृतां सा निवृत्तिः मा भूदिति किमु
वाच्यमिति। त्रिविधा भागवताः। अदृढ विरागाः दृढविरागाः
अपि अविशदबोधाः, विशदबोधा अपि अविशदभक्तय इति।
तेषां तादृशानि साधनानि निरुप्यंते। अतः भक्त्यादीनामेव
अर्थ्यनिरूपण विषयता न तु तेषां (कथायां)।

Summary :

Till the soul realizes this Samsara to be sapless, he will not be disinclined towards it. He will not turn away from the terrestrial pleasures

and garner knowledge divine. He should have the firm conviction that this mundane existence is evanescent and dependent and his enjoyments are short-lived and invite great grief. So is it not foolish and wayward to chase them and fritter away this priceless life pursuing the mirage? Prakrati fetters the Jiva. He can free himself from its cruel clutches only with the beingn grace of Bhagawan.

Paroksa-Jnana alone will fail to bring in sense-conquest. He will be incessantly engaged in fending himself and his family. thinking himself as the sole protector, winking at the Independent Almighty under the delusion that this wife and children, power and pelf form the fulcrum of his life.

Of what avail, even if he hies to the forest with all the attendant (six) blemishes (Kama, Krodha, etc.,)? The Sadhaka should deem his wife and children as given by God according to the fruit of his deeds and sustain them without being unduly attached to them and thus develop Vairagya. It can also be attained by total detachment - staying away from all earthly enjoyments. These two Sadhanas are beyond the common pale.

The safer way to gain Vairagya is through the Anugraha (favour) of the Almighty. This is illustrated with the instance of Muchakunda Maharaja. Sage Saurabha is a standing example of the invinciblity of the Indriyas on his own. The courtezan Pingala vividly brings out the wretchedness of the carnal pleasures. The life of Jadabharata highlights the giving up of Abhimana, the seed of sorrow. Prahlada and Dhruva drive home that unswerving devotion alone is the way to Vairagya. To clinch the Vairagya Prakarana, the Sadhaka should divine with the advice of the magnanimous souls that Paramatman is the sole refuge and turning away from the cheap and despicable delights of life is the only way to attain Vairagya.

।। इति भागवतसारोद्धारे वैराग्यप्रकरणम् ।।५।।

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महत्समागमप्रकरणम् ॥६॥

धनंहिधर्मैकफलं यतोऽस्य ज्ञानं सविज्ञानमनु प्रशांतिः ।
गृहेषु युंजंति कलेवरस्य मृत्युं न पश्यंति दुरंतवीर्यम्॥१०२॥

(102) Chamasa tells Nimiraja :

The real reward of riches is righteousness that rears knowledge which in turn leads to enlightenment and in fine to eternal release. But (unfortunately) it is resorted to entirely for the nourishment of the family not noticing the encroaching (inexorable) Death.

प्रशांतिः - प्रकृष्ट शांति - मोक्ष इति निर्णयः - धनेन मोक्ष एव संपाद्यः।
कलेवरस्यार्थे - गृहेषु - असत्कुटुंबेष्वेव।
युंजंति - विनियोगं कृत्वा। दुरंतवीर्यं - समीपस्थं मृत्युं न पश्यंति।

लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्यथं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥१०३॥

(103) Chaturmukha Brahmaji extols Lord Vishnu :

Those, born in Bharat-Varsha in the Brahmin and other clans who do not use their wealth ro Thy worship inspite of thy precious counsel rendered for their welfare but wholly indulge instead carelessly in inhibited works for selfish ends (feed the family, etc.) suffer at he hands of the omnipotent Lord named Kala who clips their very lease of life and makes them miserable hereafter. Salutations to Him who is free from modifications!

इह - भरतखंडे। अयं - ब्राह्मणादि कुलोत्पन्नः। लोकः - जनः।
स्वे - स्वपुरुषार्थ साधने। विकर्म - विरुध्दे कुटुंब पोषणादिरूपे।
परलोके भवदुःखं। अनिमिषाय - निमिषादिकालकृत विकार रहिताय।

जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरंति नूनं भूतानि भव्यानि जनार्दनस्य ॥१०४॥

(104) Vidura praises Maitraiya :

To favour those who through Foutune's frown are disinclined towards Lord Krishna and deflect towards injustice (unrighteousness)

and court dire distress, the gracious enlightened Bhagawatas (devout devotees of God) move on this land (Bharat Khanda). They advise and guide such unfortunate souls.

भूतानि - परमभागवतरूपाणि। भव्यानि - मंगलकराणि।

भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ।
सत्संगमो यर्हि तदैव सद्गतौ परावरेशे त्वयि जायते रतिः ॥१०५॥

(105) Muchkunda Maharaja eulogizes Lord Krishna :

It is through the Grace of God that the Jiva, whirling all the while in the wheel of worldly life, meets the noble-minded. It takes place when the time is ripe for release from the snare of Samsara. It alone gives rise to stead-fast devotion to you, Achyuta, the Lord of the sentient and the insentient, the bestower of beatitude.

रतिः - भक्तिः। सत्समागमे दैवमेव हेतुः।
मोचनकाल एवं सत्समागमो भवति।

सतां प्रसंगान्मम वीर्यसंपदो भवंति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धावती भक्तिरनुक्रमिष्यति ॥१०६॥

(106) Paramatman incarnating as Kapila commends Bhakti- yoga :

The close and continued contact (association) of exalted lives gives enough latitude to listen to My enchanting glories that please the mind and the heart and enables the Jiva to gain good knowledge of My majesty which in turn engenders and slowly increases devotion coupled with faith in Me (as a result of the loyal services to the magnanimous ones) leading to Sakshatkara, thus putting him on the path of perfection.

प्रसंगात् - प्रकृष्टात् - बहुकालिनात् संगात्। रसायनाः - सुखप्रदाः।
श्रद्धावती - आस्तिक्य बुध्दियुक्ता।

भक्त्या पुमान् जातविराग ऐंद्रियात् दृष्टश्रुतात्मद्रविणानुचिंतया ।
चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गैः ॥१०७॥

(107) The person, waxed in devotion with the close contact of the wise, contemplating on My greatness becomes estranged from the

enjoyments born of the sense-objects. Convinced of the perishability and the insipidity of the sense-pleasures and wealth of the embodied beings here and hereafter, he turns indifferent to them (gains Vairagya). He gains the necessary background (preparedness) for the full control of his mind and takes to Yoga and endeavours to please (serve) the Paramatman by the straight rod of strict observance of the Bhagawa· Dharmas.

ऐंद्रियात् - इंद्रियैः सद्योऽनुभूयमानात् विषयात् जात विरागो भवति।
आत्मनां - देहधारिणां। यत्तः - प्रमत्तः ।
अनुचिंतया - असारानित्यत्वानुसंधानेन। रुजुभिः - अवक्रगतिभिः।
योगमार्गैः - भागवतधर्मानुष्ठान लक्षणैः भगवत्सेवार्थं यतिष्यते।

असेवयाऽयं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृंभितेन ।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहाऽवरुंधे ॥१०८।

(108) Staying away from the detestable delights of the sense-objects (born of Prakrati) his Vairagya gains in strength and his knowledge grows in vigour and dedicating all his actions to Me as my adoration and with deepened (ripened) devotion, the Jiva sees and secures Me,the indwelling Paramatman, in this very body.

विजृंभितेन - अभिवृध्देन ज्ञानेन उपोद्बलिता।
प्रत्यगात्मानं - जीवस्वरुपांतर्गतं बिंबं मां।
अवरुंधे - पश्यति - प्राप्नोति च।

अहो नृजन्माऽखिलजन्मशोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।
न यद्धृषीकेशयशःकृतात्मनां महात्मनां वः प्रचुरः समागमः ॥१०९॥

(109) Rahuguna Raja commends the contact of the pious :

Beyond doubt, human life is the most precious one. Of what avail are other births where there are no opprtunities to meet the magnanimous souls of firm faith, expounding the excellences of Lord Hrishikesa? Vain is that human life too, where one fails to come across such Mahatmas.

शोभनं - वरिष्ठं। किं प्रयोजनं - व्यर्थ एव।

न ह्यद्भु तं त्वच्चरणाब्जरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला ।
मौहूर्तिकाद्यस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः ॥११०॥

(110) My association with you, (Avadhuta Jadabharata) for a short duration has destroyed my indiscretion born of incorrect logic. It is no surprise that devout devotion to the holy dust of your feet washes off sins (of deserving souls) and develops spotless devotion in Lord Adhoksaja.

अविवेकः - अन्यथामतिरूपः। अपहतः - नाशितः।
हत अंहसः -नष्टपापः।

नैषां मतिस्तावदुरुक्रमांघ्रिं स्पृशत्यनर्थापगमो यदुत्थः ।
महीयसां पादरजोभिषेकं निष्किंचनानां न वृणीत यावत् ॥१११॥

(111) So long as the holy dust-bath of the pious feet of the high-souled ascetics is not sought after (whole-heartedly accepted) the minds of men (not wetted with devotion born of it) will not move towards (be God-oriented) the feet (spacious steps) of Lord Hari, (the sovereign recipe) to redeem them from the woes of existence.

अनर्थस्य - संसाररुपस्य। अपगमः - निरसनं। उत्थ - उत्पन्नो भवति।
न वृणीत - न स्वीकुर्यात् । अंघ्रिं न स्पृशति - तद्विषयिणी न भवति।

(It is the association with the Mahatmas that gives rise to asceticism. Devoted long service to them engenders deep devotion to the feet of the Lord. Mature devotion leads to the attainment of the highest aim that shatters the shackles of Samsara and paves the path to perfection.)

॥ इति श्रीमहत्समागमप्रकरणम् ॥६॥

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महत्सेवाप्रशंसा प्रकरणम् ।।७।।

यन्माययोरुगुणकर्मनिबंधनेऽस्मिन् सांसारिके पथि चरंस्तदतिश्रमेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोको युक्त्या कया महदनुग्रहमंतरेण ।।११२।।

(112) The gunas (Satwa, Rajas and Tamas) and Karmas (that bring in merit and sin) are responsible for rotation in worldly existence. The Jivas get exhausted in toeing the track of sorrowful Samsara, tied to it by the will of God and totally forget to remember His Lotus-feet. What other remedy is there except the blessings of the Mahatmas to collect the knowledge of the Paramatman? Salutations to this Supreme Power that so whirls the souls in the wheel of life!

मायया - इच्छया - बंधक शक्त्या। उरूणि - बहूनि।
गुणाः - सत्वादयः। कर्म - पुण्य पापलक्षणानि।
स्मृतिः - भगवत्स्मृतिः। कया युक्त्या - केनोपायेन।
प्रवृणीत - लभ्येत। तं वंदे इति पूर्वेणान्वयः।

महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां संगिसंगम् ।
महांतस्ते समचित्ताः प्रशांता विमन्यवः सुहृदः साधवो ये ।।११३।।

(113 &114) Rishabhadeva exhorts his sons and elucidates the merits of the magnanimous ones :

Unflinching service of the Mahatmas is the gate-way to salvation while company of the slaves of wicked women conducts (flings open) to the doors of the Deep (Hell). (Hence such unholy alliance should be avoided at all cost.) The celebrated ones command higher virtues like equanimity (even-mindedness - that the same faultless Paramatman is to be found in all Jivas), composure of mind (ever-engaged in contemplation of the divine, hence free from its flutter), friendliness to all beings and utmost diligence (ever engaged) in works, shorn of choler for the welfare of Man.

ये वा मयीशे कृतसौहृदार्था जनेषु देहंभरवार्तिकेषु।
गृहेषु जायात्मजरातिरासु न प्रीतियुक्ता यावदर्थाश्च लोके ।।११४।।

(114) Ceaseless devoted love for the Lord is the prime purpose of such devout devotees, with no soft corner for those who waste their lives in worldly objects and concerns, dwellings, wife, children and wealth and (sensational news). They are content with things entirely essential for bare existence (that too for the worship of God).

समचित्ताः - सर्वत्र भगवंतमेव अनुस्मरंतः। विमन्यवः - क्रोधरहिताः।
साधवः - मंगलाचाराः। सौहृदं - स्नेहं। अर्थः - प्रयोजनं।
लोके प्राकृत विषये। यावान् - स्वदेहधारणा ह्युपयोगी।
अर्थो - विषयः। अतो दुःसंगो वर्जनीय इति भावः।

यत्सेवयाशेषगुहाश्रयः स्वराड्विप्रप्रियस्तुष्यति काममीश्वरः।
तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥११५॥

(115) Pruthuraja so advises his sons :

The Independent Supreme Lord, abiding in the hearts of all beings, beloved of Brahmanas, is intensely satisfied (pleased) with faithful services rendered to them (Brahmajnanis). Hence, let the race of Brahmanas (Brahmajnanis) be revered and adored in all ways (with humility) by the fervent followers of Bhagawat-Dharma.

यस्य - ब्रह्मकुलस्य सेवया। कामं - बाहुल्येन।
तध्दर्मपरैः - विष्णुधर्मपरैः। स्वराट् - स्वतंत्रः।

अश्नात्यनंतः खलु तत्त्वकोविदैः श्रद्धाहुतं यन्मुख इज्यनामभिः ।
न वै तथा चेतनया बहिष्कृते हुताशने पारमहंस्यवर्यगुः ॥११६॥

(116) The Brahmanas are to be devotedly served as they are the dearest dwelling of the Supreme:

It is indeed a verity that Bhagawan Ananta is more pleased with the oblations offered with intense faith by the knowers of Truth in the (sentient) Brahmana's mouth chanting the revered names of Indra and other Gods, fruits thereof too being endless, than those proffered by eminent ascetics proficient in Bhagawat-Dharma in the (insentient) sacrificial fire.

चेतनया बहिष्कृते - जडे। खलु - निश्चयेन। इज्यस्य - हरेर्नामभिः
- प्राणादिभिः। पारमहंस्यवर्यगुः - परमहंसैः - भागवतधर्मनिरतैः।

वर्या - वरणीयाः - ग्राह्यानि। गावः - रूपाणि - नामानि।
वर्याणि - भजनीयानि। भक्त्यैव तुष्यति हरिरिति निष्कृष्टम्।
तथाच तत्वकोविदैर्दत्त मेवाश्नाति भगवानिति युक्तमेव।
ते हि यद्ददति तुलस्यादिपत्रं वा पुष्पं वा फलं वा तोयं वान्यद्वा तत्सर्वं भक्तिपूर्वकमेव ददाति। अश्नाति च खलु भगवान् सादर्म्।

God is pleased by pure devotion alone. Whatever little is placed at his Lotus-feet he accepts it. But he enjoys it with greater regard when it is given by the knowers of Truth - Brahmajnanis with unmistakable Anusandhana - feeling of his various names and forms in those things.

ये हि सर्वेष्वप्यधिष्ठानेषु ब्राह्मणादिषु बाह्येषु प्राणादिषु चांतरेषु तत्तधिष्ठानवाचकैर्नामभिः भगवद्रूपाण्येव भावयंति। त एव तत्कोविदा इति।

यद्ब्रह्म नित्यं विरज सनातनं श्रद्धातपोमंगलमौनसंयमैः ।
समाधिना बिभ्रदिहार्थसिद्धये यत्रेदमादर्श इवावभासते ।।११७।।

(117) With staunch faith, austerity, strict observance of enjoined actions, silence, self-control and steady contemplation, the Brahmana clan bears the eternal, ancient, faultless Parabrahman of infinite auspicious qualities in their chaste hearts (to attain their highest aim). They envision the Paramatman shining as clearly as the reflection in the mirror.

यद्ब्रह्म - यद् ब्रह्मकुले। समाधिना - चित्तनिरोधलक्षणेन।
इहार्थ सिद्धये - पुरुषार्थ सिद्धये। आदर्शे - दर्पण इव स्पष्टमवभासते।

यस्यामृतामलयशःश्रवणावगाहः सद्यः पुनाति जगदाश्वपचं विकुंठः ।
सोऽहं भवद्भ्य उपलब्धसुतीर्थकीर्तिश्छिंद्यां स्वबाहुमपि वः प्रतिकूलवृत्तिम् ।।११८।।

(118) Lord Narayana declares the greatness of the Brahmanas and confirms the curse of Sanaka and other sages hurled at Jaya and Vijaya, his door-keepers:

A sacred ablution (bath) in the sacrosanct merits and deeds untouched by blemishes of the Lord of Vaikuntha, delightful as nectar to the ears and leading to eternal release, purifies all people including even the chandalas. Since you, Brahmanas, happen to propagate my grand glories in the world of men, I am out to cut even My Arm (punish the reigning Ksatriyas born of My arms - divest them of their wealth) if they are inimical (act against) to you.

अमृतं - कर्णपीयूषं। अवगाहः - स्नानम्। आश्वपचं - चंडालपर्यंतं। उपलब्धा लोकेषु विस्तरिता। सुतीर्था - पावनतमा। स्वबाहुं - तज्जातं साक्षातपट्टाभिषिक्तं क्षत्रियमपि। छिंद्यां - विगतसंपदं करोमि।

ये ब्राह्मणान्मयि धियाऽक्षिपतोऽर्चयंति तुष्यद्धृदः स्मितसुधोक्षितपद्मवक्त्राः ।
वाण्यानुरागकलयात्मजवद्गृणंतः संबोधयंत्यहमिवाहमुपाकृतस्तैः।।११९।।

(119) The Lord forgives and loves even those who by mistake do him dis-service like Sage Bhrugu stroking His chest with his foot (kicking in righteous indignation) and hence is decked with the title ब्रम्हण्यदेव. (This verse hight-lights his Sarvottamatwa)

I favour those (they worship Me only) who respond to the Brahmanas with delighted hearts and pleasing (ambrosial) smiles (sporting) on their faces and extend their love with sweet and soft-spoken words even though they wilfully work against and slight them (by mistake or to glorify them), as a mother brings round her way-ward children with cogent talk or as I Myself warmly react to the rough treatment of my devotees (e.g., Sage Bhrugu). So dear are Brahmanas to Me.

ये धिया - बुद्धिपूर्वकमेव। आक्षिपतः - स्वविरुद्ध व्यापारं कुर्वतः। सुधयोक्षितं - आसिक्तं। मयि धिया - मदधिष्ठानत्व बुद्ध्या। गृणंतः - स्तुवंतः। संबोधयंति - समाहितान् कुर्वंति। उपाकृतः- पूजितो वशीकृतश्च। तेच विष्णुमनेनैव गुणेन सर्वोत्तमं निश्चितवंत इति हि घंटाघोषः।

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्नि बिभ्रज्जगद्गुरुतमोऽपि सतां पतिर्हि।
ब्रह्मण्यदेव इति यद्गुणनाम युक्तं तस्यैव यच्चरणशौचमशेषतीर्थम् ।।१२०।।

(120) Sage Suka describes the worship of Devarshi Narada by Lord Krishna :

Lord Krishna, the protector of the noble minded and the pre-eminent-preceptor of the world, whose padodaka (feet-washed holy-water) purifies the entire existence, washed the feet of Sage Narada and sprinkled (bore) it on his head with great reverence. It is befitting that he bears the title - Brahmanyadeva.

अविनिज्य - प्रक्षालनं कृत्वा। तदपः - प्रक्षालन उदकं।
अबिभ्रत् - बभार।

किरातहूणांध्रपुलिंदपुल्कसा आभीरकंका यवनाः शकादयः ।
येऽन्ये च पापा यदपाश्रयाश्रयाच्छुद्ध्यंति तस्मै प्रभविष्णवे नमः ।।१२१।।

(121) Sage Suka praises the Lord at the commencement of the Bhagawata discourse :

Those (devotees) born (in low clans) like the Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Kankas, Yavanas and Sakas and other sinful wombs become purified (redeemed of their sins) with their staunch services to the Bhagawatas who seek shelter in the Lotus-feet of the Lord. Salutations to this Supreme Power, the purifier of the holies who rescues all souls who surrender to him in all sincerity and thus accumulates staunch (new) adherents.

यदपाश्रयाश्रयाः - हरिराश्रयो येषां ते - यदपाश्रयाः भागवताः।
आश्रयात् - सेवालक्षणात्। शुद्ध्यंति - गतपापा भवंति।
तस्मै - पवित्राणां पवित्राय नूतन भक्तसंगृहीत्रे नमः।

Summary :

With the meet of the Mahatmas, the devotee should render faithful service to them. Service to them is service to the Lord. Paramatman, the Brahmanyadeva being pleased with their service to the Brahmins who seek Him as their prime prop, frees them from the fetters of Samsara (grants salvation). So highly fruitful is the seva of the high-souled ones (Bhagawatas).

।। इति महत्सेवाप्रशंसाप्रकरणम् ।।७।।

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कथं सुतायाः पितृगेहकौतुकं निशम्य देहः सुरवर्य नेंगते ।
अनाहुता अप्यभियांति सौहृदाद्भर्तुर्गुरोर्देहकृतश्च केतनम् ॥१२२॥

(122) Satidevi (Uma) so expresses to her Swami Mahadeva :

O great among Gods, how can (the body of) a daughter remain unshakern when she hears of the grand celebrations of a great sacrifice in her father's house? People go to their parents, preceptors and husbands even if uninvited because of their love towards them. (So I will attend the festivity in my father's house, out of affection, even if unsolicited.)

नेंगते - न चलति। केतनम् - गृहम्।
अनाहुताः- न आहुताः। सौहृदा - स्नेह युक्ताः।

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियांति बंधुषु ।
ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्म्यमदेन मन्युना ॥१२३॥

(123) Mahadeva tries to convince Satidevi elucidating her view point :

O auspicious one, your statement is reliable as people (at times) hie to the homes of their relatives even when they are not summoned but only when they (the relatives) are not affected with false knowledge that the body is the Atman and (with jaundiced eyes) indulge not in fault-finding, intoxicated with pride and irresistible ire.

अनात्म्यं - देहः तत्र अभिमानः। दोषाणांदृष्टिः - चिंतनं।

नैतादृशानां स्वजनव्यपेक्षया गृहान्प्रतीयादनवस्थितात्मनाम् ।
येऽभ्यागतान् वक्रधिया विचक्षते आरोपितभ्रूभिरमर्षणाक्षिभिः ॥१२४॥

(124) One should avoid (should not visit the abodes of) such head-strong relatives who lack affection (do not receive with due regard) and look down upon those who approach them with love with raised eyebrows and reddened eyes.

मन्युकार्य प्रदर्शनेन विशदीकरणम्।
स्वजनव्यपेक्षया - बंधुत्व बुद्ध्या विचक्षते - पश्यंति।

तथारिभिर्न प्रधने शिलीमुखैः शेतेऽर्दितांगो हृदयेन दूयता ।
स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः॥१२५॥

(125) The cutting words of the crooked Kinsmen more painfully prick their hearts and make them bleed day and night than the spate of enemies' shafts that shatter and lay down their bodies on the field of battle.

प्रधने - युद्धे। शिलीमुखैः - बाणैः।

कर्णौ पिधाय निरियाद्यदकल्प ईशे धर्माවितर्यघृणिभिर्नृभिरंस्यमाने ।
छिंद्यात्प्रसह्य रुशतीमसतां प्रभुश्चेज्जिह्वामसूनपि ततो विसृजेत्स धर्मः ॥१२६॥

(126) Afflicted with agony, Parvati tells her father the religion of righteous:

The upright either should close one's ears and abandon the place abruptly if he can not control the evil (merciless) mouths that malign the Mighty Lord, the upholder of Dharma, or (the other sinless line open to him being to) lay down his life in stern protest. If competent, he should sever the wicked tongue that slanders the Supreme with unseemly words and if he still persists, he should ruthlessly ruin him. That indeed is righteousness for the brave.

अंस्यमाने - निंद्यमाने सति। अकल्पः - असमर्थः
अघृणिभिः - भूतदयाशून्यैः असून् - प्राणान् - विसृजेत् - त्यजेत्
रुशतीं - परुषभाषिणीं। प्रसह्य - बलात्कृत्य।
स एव समर्थस्य धर्म इति।

नाश्चर्यमेतद्यदसत्सु सर्वदा महद्विनिंदा कुणपात्मवादिषु ।
सेर्ष्या महापूरुषपादपांसुभिर्निरस्ततेजस्सु तदेव शोभनम् ॥१२७॥

(127) It is no marvel that the malacious Dehatmavadins (Charvakas), who contend (confuse) the corpus as the soul, shorn of their lustre by their slander of the feet-dust of the Almighty and his

admirers, are ever envious of their magnificence. It indeed suits their sinful nature. (Who minds the stars when the sun is there?)

कुणपात्मवादी - कुणप (मृत देह) एवाहमित्यभिमानवस्तु।
ईर्ष्या - असहनं। शोभनं - युक्तं।

सर्वे प्रयासा अभवन्विमोघाः कृताः कृता देवगणेषु दैत्यैः ।
कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता रुशती रूक्षवाचः ।।१२८।।

(128) Sage Suka narrates how the Devas receive the favour of Sri Krishna. Of what avail are the aspersions cast on them (Devas) by the ignoble?

The repeated assaults of the Asuras on the Gods who enjoy the favour of Lord Krishna were rendered futile like the harmful (inauspicious) rough words of the rogues that hurt not the high-souled ones (the favourites of the Lord).

कृताः कृता - पुनः पुनः कृताः। विमोधाः - अकिंचित्कराः।
अनुकूलो - अनुग्रहोन्मुखो येषां। रुशतीः - रुशत्यः - अमंगलाः।
रूक्षा - दुःखदायकाः। अनीश्वरैः - क्षुद्रैः। निंदया न कापि हानिः।

विद्यातपोवित्तवपुर्वयःकुलैः सतां गुणैः षड्भिरसत्तमामदैः ।
स्मृतौ हतायामभिमानदुर्दृशस्तप्ता न पश्यंति हि धाम भूयसाम्।।१२९।।

(129) Mahadeva tells Satidevi:

Erudition, penance, wealth, (handsome) personality, youth and noble decent, the six enviable attributes of the virtuous, if accidentally acquired by the ignoble through merit, make them inebriated and through indiscretion, (oblivious of the Sastric knowledge they possess) blinded with intellectual arrogance are unable to recognize the eminence of the enlightened.

असत्तमा - दुर्जनाः। तप्ताः - दुःखिताः। स्मृतौ हतायाम् - शास्त्रजन्या स्मृतिः - 'सोत्तमाः पूज्या' महत्पूजादौ विमुखा भवंति।
इति सा प्रतिबद्धा भवति। धाम - तेजस्। भूयसां - महतां।

नाहं विशंके सुरराजवज्रान्न त्र्यक्षशूलान्न यमस्य दंडात्।
नाग्न्यर्कसोमानिलवित्तपास्त्राच्छंके भृशं ब्रह्मकुलावमानात् ।।३०।।

(130) Rahuguna Raja submits to Jadabharata - the Avadhuta, realizing his greatness:

I am not alarmed of Indra's (God of Gods) thunderbolt nor am I afraid of the Trishula of the three-eyed one (Mahadeva) nor of the rod (Danda) of Yama nor of the missiles of the God of fire (Agni) the sun, the moon, the wind and the God of wealth (Kubera) but the scorn of the Brahmana-race (Mahatmas) scares me most (collects untold sin).

विशंके - बिभेमि। भृशं - अत्यंतं।

न विक्रिया विश्वसुहृत्सखस्य साम्येन वीताभिमतेस्तवापि ।
महद्विमानात्स्वकृताद्धि मादृग्धक्ष्यत्यदूरादपि शूलपाणिः ॥१३१॥

(131) You, a well-wisher of all, commanding their goodwill, considering every-one alike according to his capacity (Taratamya), free from the feeling of Me or mine, remain undisturbed (unhurt) even though treated with disrespect (with disparaging remarks). But the insult of the Mahatmas can incinerate (suffer a fall from their high pedestal) even Mahadeva instantly: then what of men like me? (will destroy me beyond doubt.)

न विक्रिया - मनसि विकारो नास्ति। अदूरात - शीघ्रमेव।
शूलपाणिः - उमापतिः। विमानात् - अवमानात्।
धक्ष्येत् - ध्यानात् पतेत् (तात्पर्यार्थः)

नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आबटुभ्यः ।
ये ब्राह्मणा गामवधूतलिंगश्चरंति तेभ्यः शिवमस्तु राज्ञाम् ॥१३२॥

(132) King Rahuguna earnestly entreats with salutations to save himself for his erstwhile slanting statements:

May the kings (who are likely to fail like Me) fare well (not succumb to Hell) with the favour of the magnanimous ones, who move in the world with unmanifest marks (signs) for the welfare of the noble. My obesiance to all those - whether they be Mahatmas, infants, young ones or even lads (boys).

आशिशुभ्यः - शिशुपर्यंतं - भक्त्यादिसाहित्येन सम्यक नमोऽस्तु।
महीयोरूपमारभ्य अणीयः पर्यंतं। शिवम् - अनर्थ निवृत्तिरुपम्।

Summary:

आयुः श्रियो यशो धैर्यं लोकानाशिष एव च।
हंति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः।

One who villifies the high-souled ones forgoes enviable assets like longevity, fortune, fame, fortitude and the most coveted Moksa. In this context is cited the example of King Rahuguna who taunts Jadabharata who bore his palanquin with oblique words and then repents for having perpetrated the formidable sin of deriding the Avadhuta. This can be avoided by repeated salutations to the four Devas and yogis.

।। इति महन्निंदावर्जनप्रकरणम् ।।८।।

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आत्मप्रशंसावर्जन प्रकरणम् ॥९॥

हे सूत हे मागध सौम्य बंदिन् लोकेऽधुनाऽस्पष्टगुणस्य मे स्यात् ।
किमाश्रयो वस्तव एष योज्यतां मय्यभूवन् वितथा गिरो वः ॥१३३॥

(133) Pruthu Chakravarti advises his admirers:

O Suta, Magadha and O gentle Idolisers, my merits as yet are unknown (unseen) in the world. On what basis do you extol me? Just consider, your plaudits will be futile (being false).

वितथा - बाधित विषयाः। आश्रयो - विषयो यस्यसः।
योज्यतां - विचिंत्यताम् इति। स्तवः - स्तुतिः।

(134) (If your livelihood rests on panegyrizing) praise me to your heart's content in my absence. Glorify Lord Hari (the one Independent), the Vault of Virtues, who richly deserves all praise (convetable titles) heaped on Me. Worthy people crave not for abject self-praise and claim (taste) not titles not to be traced in them (resting in the Almighty).

ईज्यवाचः - इज्या - स्तुत्याः, वाचो - नामानि, यस्य - तस्य हरेः
उत्तम श्लोकस्य - हरेः। सभ्याः - सभापतयः।
प्रभवोह्यात्मनः स्तोत्रं जुगुप्संत्यपि विश्रुताः।
ऱ्हीमंतः परमोदाराः पौरुषं वा विगर्हितं।

महद्गुणानात्मनि कर्तुमिच्छन् कः स्तावकैः स्तावयतेऽसतोऽपि।
स वैभविष्यन्निति विप्रलब्धो जनापहासं कुमतिर्न वेद ॥१३५॥

The Mighty, the noble minded and the humble Kings abhor base elf-praise and fight shy of it.

(135) He, who listens to laudations of his admirers containing enviable merits like charity which he does not command, (that exist in the magnanimous) is indeed mean-minded. He cheats the ignorant (no doubt) but (is hardly concious that he) makes himself funny before the enlightened. (It is absurd to hope that he will acquire them.)

कर्तुमिच्छन् - आत्मनिष्ठतया ज्ञापन कामः। स्तावकैः - उदरंभरणैकरतैः पुरुषैः। विप्रलब्धः - अज्ञानां वंचकः। भविष्यन् - भवन्।

**अहं पुराऽतीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम्।।१३६।।**

(136) Deva-Rishi Narada quotes his own example:

In times remote, in a life gone-by, I was born of a servant-maid (though a Gandharva, due to the curse of a Sage because of my unseemly conduct) and served the Brahmanas, well-versed in the Vedas. As a lad, I was engaged to attend the Yogins singing the glories of God, during the rainy season (Chaturmasya).

अतीतभवे - पूर्वजन्मनि। वेदवादिनाम् - ब्रम्हवादिनाम्।
निर्विविक्षताम् - हरिगाथोपगायने असक्तानां शुश्रुषयाऽनुषंगेण प्रात्पोहं ब्रह्मपुत्रताम्।

**इत्थं शरत्प्रावृषिकावृतू हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्मरजस्तमोपहा ।।१३७।।**

(137) Uninterrupted listening to the hymns chanted in adoration of Lord Hari by the high-souls ascetics, thrice a day, throughout the winter and rainy season, engendered in me deep devotion that extirpated the influence of the qualities - Rajas and Tamas (that give rise to blemishes of love and hate). In due course I envisioned the Lord and came to be born as the son of Chaturmukha-Brahma.

अनुसवं - यागंः। रजस्तमोपहा - रजस्तमःकार्य राग द्वेषा दिदोषनिरसनी - (भक्तिः) महत्सेवा घटनेन ब्रम्हपुत्रत्वं प्राप्तमिति भावः। प्रकरण द्वयेन तपआख्योभागवतो धर्मः अभिहितो भवति।

Summary:

One should comprehend the calamities and misfortunes that one meets by maligning the magnanimous. He should as well know the fortune and grace of God that one begets by the blessings of the great earned through their devoted service. The Satwik souls

(noble minded) should stay away from he slander of the Mahatmas and engage in the selfless service of the great and attain (emanicipation) - the highest Purushartha of life.

Bhagawat-Dharma called Tapas is thus narrated in the last two prakaranas.

॥ इति आत्मप्रशंसावर्जनप्रकरणम् ॥९॥

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इंद्रियजय प्रकरणम् ॥१०॥

संगं त्यजेत मिथुनवृजिनान्मुमुक्षुः सर्वात्मना न विसृजेत् बहिरिंद्रियाणि ।
एकश्चरन् रहसि चित्तमनंत ईशे युंजीत तद्व्रतिषु साधुषु चेत्प्रसंगः ॥१३८॥

(138) Sage Saurabha so says:

One desirous of Salvation should shirk sinful intercourse with women and restrain his senses from running towards the sense objects. He should segragate from the crowd and in solitude still his mind in Lord Ananta (with severe concentration). If at all he wants company he should seek Sat-Sanga (association with the enlightened).

वृजिनं - पापः। विसृजेत् - विषयसन्निधानवर्जनं तज्जयहेतुः इति सूचयति। साधुषु प्रसंगो लब्धः तदा कार्य एव।

यथाऽऽमयोऽगे समुपेक्षितो नृभिर्न शक्यते रूढपदश्चिकित्सितुम् ।
यथेंद्रियग्राम उपेक्षितस्तथा रिपुर्महान् लब्धबलो न चाल्यते ॥१३९॥

(139) Just as the physical ailment if unattended grows chronic and becomes incurable by best physicians, just as the senses if unbridled become more secure (irresistible), so the redoubted rival (mind) if unregulated grows rampant (strong) and remains unshaken.

उपेक्षितः - वहिः विसृष्टः निग्रहितुं न शक्यते। लब्धबलः - प्राप्तबलं येनसः। वयआधिक्येन प्राप्तबलत्वात् - अत बाल्य एव वैरिवधः कार्यः।

मौनव्रतश्रुततपोऽध्ययनस्वधर्मव्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेंद्रियाणां वार्ता भवंत्युत न वाऽत्र तु दांभिकानाम् ॥१४०॥

(140) Bhakta Prahlada praises Lord Narashimha:

O Lord, Silence, rigorous observance of vows, penance, study of Sastras, Vedic knowledge, practice of Varanashrama Dharma, exhortations, solitude and contemplation are spoken of as means of salvation in the scriptures. But all these without sense-conquest may at most enable one to earn their livelihood but they are far-removed

from the goal of liberation. In case of pretenders, it may not even be a means of maintenance. (Hence, sense-consquest is a must.)

आपवर्ग्याः - अपवर्ग (मोक्ष) साधनतया। भवंतोऽपि - प्रायेणैव भवंतीति।
अत एव दांभिकैः नृभिः कृताः वार्ताः उपयिकाः भवंति।
उदरपोषणोपयुक्ताः भवंतीत्यर्थः। अस्त्वेवं इंद्रियजय आवश्यकः।

यन्मैथुनादिगृहमेधिसुखं हि तुच्छं कंडूयनेन करयोरिव दुःखदुःखम् ।
तृप्यंति देहकृपणा बहुदुःखभाजः कंडूतिवन्मनसिजं विषहेत धीरः ॥१४१॥

(141) Sexual and other earthly (beastly) enjoyments of the house-holders are petty and paltry but are considered as the cream of life. As scratching brings to the itching skin some relief but carries in its wake more irritation and remorse, likewise indulgence in sex and passion give little pleasure but invite immense pain. The enlightened one acts otherwise: he bravely bears the hunger of sex like one sustaining the itch of the skin. (So toleration, another Bhagawat Dharma is brought to the fore.)

देहकृपणाः - यदैहिक सुखलुब्धाः - पशुप्रायाः।
तुच्छ - कंडूयनेनजन्य सुखमिव। दुःखदुःखम् - बहुदुःखप्रदं।
तृप्यंति - कृतकृत्या भवंति। विषहेत - तद्वेगं सहेत।

नैतन्मनस्तव कथासु विकुंठनाथ संप्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयेषणार्तं तस्मिन्कथं तव गतिं विमृशामि दीनः ॥१४२॥

(142) This fickle, depraved (sinful) intractable mind, O Lord of Vaikuntha, is not pleased (eager to listen) with thy charming stories but craves for carnal pleasures and as such is distressed with joy and grief, fear and desires (anxieties). How can such a dejected mind enquire and assess (comprehend) Thy real nature?

न संप्रीयते - औत्सुक्ययुक्तं न भवति। दुरितदुष्टं - पापेन प्रतिबद्धं।
असाधु - दुष्ट स्वभावम्। तीव्रं - चंचलं। आर्तं-दीनं।
ईषणाभिः - दारापुत्रवित्तचिंताभिः।

दानं स्वधर्मो नियमो यमश्च श्रुतानि कर्माणि च सद्व्रतानि ।
सर्वे मनोनिग्रहलक्षणांताः परो हि योगो मनसः समाधिः ।।१४३।।

(143) Experiences of an impassioned mendicant:

Charity, duties of one's own order and class, niyamas and yamas (varied controls), study of the Sastras with the duties prescribed therein and the observance of vows (these various means) together curb the mind. To maintain the mind in perfect poise is the highest form of Yoga.

योगाः - उपायाः। समाधिः - निग्रहः। परयोगो - योगेषुश्रेष्ठः।

समाहितं यस्य मनः प्रशांतं दानादिभिः किं वद तस्य कृत्यम् ।
असंयतं यस्य मनो विनश्येद्दानादिभिश्चेदपरं किमेभिः ।।१४४।।

(144) When the mind is under duress, it is steady and serene. Then what else, can one not achieve through charity and other enjoined actions? If the mind is not restrained by gifts and vows and if on the contrary deteriorates (in case of its being indiscreet), then of what avail are they? (They go futile, sense - conquest being the highest fruit to attain perfection.)

समाहितं - स्वाधीनं - अत एव प्रशांतम्। असंयतं - अनियतं - अस्वाधीनं - यदि विनश्येत् विषयलग्नतया। तदेव मुख्यं फलं।

तथाऽपि संगः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।
मद्भक्तियोगे दृढेन यावद्रजो निरस्येत तमःकषायम् ।।१४५।।

(145) Lord Krishna exhorts his dear devotee Uddhava:

Even though the mind is subdued, one should shun sense objects brought into being by God's Maya (Will) till one totally extirpates through the effective means of devout (firm) devotion, the distressing raga-dweshas (feelings of love and hate) born of Rajo-guna.

गुणेषु - विषय पदार्थेषु। तमः कषायं - तमोनिमित्तदुःखप्रदं।
रजः। रजोगुणकार्यं रागादिकं।

यथाऽऽमयोऽसाधु चिकित्सितो नृणां पुनः पुनः संतुदति प्ररोहन् ।
एवं मनोऽपक्वकषायकर्म कुयोगिनं विध्यति सर्वसंगम् ।।१४६।।

(146) Just as an ailment not properly attended to recurs with increased rigour and enhanced agony, so the mind of an imperfect yogi (not properly steadied) that has not entirely abjured sinful activities and sense-attachments suffers a steep fall (undergoes severe suffering).

असाधु - असम्यक्। संतुदति - दुःखयति। कषायकर्म - पापकर्म।
आमयः रोगः। अपक्कं - निःशेषतया अपरित्यक्तम्।
कुयोगिनं - अदृढयोगवंतं। विध्यति - बाधत एवेति।

Summary:

This Prakarana enunciates another Bhagwat-Dharma by name Dama, meaning sense-conquest.

॥ इति इंद्रियजयप्रकरणम् ॥१०॥

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ब्रम्होपदेशप्रकरणम् ॥११॥

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् तेने ब्रह्म हृदा य आदिकवये मुह्यंति यं सूरयः । तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥१४७॥

श्लोक अन्वय - अन्वयात् इतरतश्च अस्य (जगतः) जन्मादि यतः यश्च अर्थेषु अभिज्ञः यश्च स्वराट, यश्च ब्रम्हहृदा आदिकवये तेने यं (प्रति) सूरयो मुह्यंति, तेजोवारिमृदां (कार्य) विनिमयो यथा तथा त्रिसर्गः यत्र मृषा (अमृषा), (तं) स्वेन धाम्ना सदा निरस्त कुहकं सत्यं परं धीमहि।

योग्योऽधिकारः पूर्व प्रकरणेषु प्रतिपादित इति। तमेव संक्षिप्यावगत सकलशास्त्रार्थस्येत्यादिना संगृह्य, निरूप्य अशेष गुणपूर्णत्वं सर्वदोष समुज्झितिः। विष्णोरन्यच्चं तंत्तंत्रमिति सम्याग्विनिर्णयः। निर्दोषत्वं रमायाश्च तदनंतरता तथा। सत्सिद्धांत इति ज्ञेयो निर्णीतो हरिणा स्वयं इति अनुव्याख्याने श्रीमदाचार्योदीरितं परमप्रमेयं प्रदर्शयति अस्मिन् प्रकरणे।

(147) Let us meditate on the majestic Brahman, famed as Satya (सत् - ती - यं)- free from faults and full of auspicious attributes like Ananda and knowledge, the supreme far superseding even Mahalaxmi and Chaturmukha Brahmaji who are impelled by Him, the sole Independent (with no one to equal or excel Him) the eight-fold dispenser of the universe (creation, protection, destruction, regulation, bestowing knowledge and ignorance, bondage and beatitude with his innate magnificence unlike others like Brahma and Rudra), the omniscient knowing all things in every detail, who reveals and expounds the Vedas with great affection to the first Guru, the four-faced Brahma (for its propagation in the world), whom even Mahalaxmi, Brahmaji and the great sages know according to their capacity by his Grace and become bewildered with his astonishing activities who is ever untouched by deceit and debased magic and has nothing to gain (मृषा) (being an Apta-Kama from his three-fold creation, (His Antaryami Rupas and Avatara Rupas), and Jiva and Jada - the modifications of fire, water and earth but nevertheless real and beneficial (अमृषा) for the Jivas to reach their cherished goal.

जन्माद्यस्य यतः - clearly suggests that Srimad Bhagwata conveys the supremacy of Lord Narayana - the hall-mark of Brahma-sutras.

अस्य - जगतः। आदिकवये - चतुर्मुख ब्रम्हणे। हृदा - स्नेहेन।
तेने - विस्तारितवान्। मृषा - व्यर्थः। जगज्जन्मादिकारणत्वं
ब्रम्हणोलक्षणमित्युपदेशप्रकारं सूचयति। धाम्ना - तेजसा।
स्वेन - स्वकीय। निरस्त कुहकं - छद्मना। ब्रम्ह - वेद।
सत्यं - (सत् ती यं उत्तम आनंदः ज्ञानं) परं - सर्वोत्तमं नारायणं।
देवस्यैष स्वभावोयं आप्तकामस्य का स्पृहा। लोकवत्तु लीलाकैवल्यं।

धीमहि The छांदस प्रयोग suggests that this ग्रंथ is वेदतुल्य।

यद्दर्शनं निगम आह रहःप्रकाशं मुह्यंति यत्र कवयोऽजपरा यतंतः।
तं सर्ववादविषयप्रतिरूपशीलं वंदामहे पुरुषमात्मनिगूढबोधम् ॥१४८॥

(148) So sings Lord Vedavyasa his own glory - the Mangalacharana Sloka of Srimad Bhagawata:

We salute to the Supreme Person of the nature of knowledge and bliss, who remarkably reveals Himself in secret solitude as promulgated in the Vedas (His commandments), the same sole Independent with His majesty so strange and mysterious, hard to be compreheded in entirety (so confusing having contrary qualities like creation and destruction) by Jnanis ranging to the four-faced Brahman even with utmost efforts, though debated and discussed by diverse disputants upholding rival doctrines.

दर्शनं - प्रदर्शकं - यस्याज्ञारूपं वा। निगमो - वेदादि शास्त्रं।
रहः - एकांतेनैव - अस्पष्टवचन वृत्यैव। कवयः मुह्यंति - ईयत्ता निर्णयो नास्ति। प्रतिरूपशीलं - विरूद्ध आचरणं - भिन्नकालीनं - नतु तद्वस्तु विरूद्ध स्वभावं। आत्मनिगूढबोधं आत्मा - स्वभावभूतो नितरां आच्छादितः (गूहितः) बोधादि यस्य - ज्ञानानंदादिस्वभाव- मित्यर्थः

The controversy centres round the teasing topic - How can one individual possessing incompatible qualities with antithetic properties - Satwik, Rajasic and Tamasic - smoothly manipulate and enagage in the creation, maintenance and destruction of the universe? Instead how

seemly it shall be, if these onerous tasks are safely shouldered by three separate Gods? Let us realize that the three Gunas are the characteristics of Prakrati. The qualities neither belong to the Paramatman nor is He bound by them. In fact, they exist because of his Grace. He uses them as and when required but not at the same time - Rajo Guna in creation, Satwik Guna in protection and the Tamoguna during dissolution. It is his Swabhava - that is all. Who can gauge? He is the same Person known by those names when he operates them. Thus can this queasy question be solved.

जगत्कारणं वस्तु एकमेव। तैः तैः तथा तथा भाष्यते।
नतु वस्तुनि भेदः। - So Sage Makandeya extols the Almighty.

त्वां ब्रह्म केचिदवयंत्युत धर्ममेके एके परं सदसतोः पुरुषं परेशम् ।
अन्ये वदंति नवशक्तियुतं परं त्वां केचिन्महापुरुषमव्ययमात्मतंत्रम् ॥१४९॥

(149) Maheshwara, praying for a glimpse of His Mohini Rupa, praises the Lord :

Some Vedantins know you as Brahman, the eightfold dispenser of the universe; Some Mimasakas designate you as Dharma; some Pouranikas call you as the Great Purusha, quite strange (different) from the world of Sat and Asat. Pancharatrikas extol you as the Lord equipped with nine innate powers while still some others, (the Yogins) euologize you as the Supreme purusha, the sole Independent and the one Immutable.

अवयंति - जानंति वदंतिच। आत्मतंत्रं - स्वतंत्रं।

हिरण्यगर्भत्वमुपेत्य मूले सृजस्यशेषं भुवनं स एव।
नारायणात्मन् परिपासि भूयो जहार चांते भगवन् शिवात्मना ॥१५०॥

(150) Akrura sings the glory of God :

O Bhagawan, at the commencement of creation, assuming the garb of Hiranyagarbha, abiding in him, (through him) you bring the whole would into existence, maintain it with the might of your Mul-Narayana-rupa by providing food and dress (to the Jivas in it) at proper periods and defending from all dangers and when the time comes, you residing as Siva in Siva-rupa (through him) mercilessly carry out the task of dissolution (of the unverse).

(you are one and the same and the sole eight-fold dispenser of the universe with your (endless) varied forms by dint of your innate prowess.)

मूले - आदौ। उपेत्य - रूपं गृहीत्वा - तं निमित्ती कृत्य - रूपविशेष विविक्षयेति भावेन आह। ब्रम्हविष्णवीश रूपाणि त्रीणि विष्णोर्महात्मनः। ब्रम्हणि ब्रम्हरूपश्च शिवरूपी शिवेस्थितः। पृथगेव स्थितो देवो विष्णुरूपी जनार्दनः (वामन पुराण) जहार - संहरसि।

यश्चिंत्यते प्रयतपाणिभिरध्वराग्नौ त्रय्या निरुक्तविधिना स्वहविर्गृहीत्वा ।
अध्यात्मयोग उत योगिभिरात्ममायाजिज्ञासुभिः परमभागवतैः परीष्टः ॥१५१॥

(151) The deities hymn the olympian (Lord Krishna)

The same Paramatman who is propitiated by the Karma-yogins in the sacred sacrificial fire with their oblations poured with uplifted arms as prescribed in the Vedas is contemplated upon and adored by the Jnana-yogins, the great devotees of God (engrossed in enquiring into His binding nature) in their Jnana-yajnas, desirous of getting absolution.

(The myriad forms assumed at Will mark the majesty of the Supreme.)

त्रय्या - श्रुत्या। प्रयतपाणिभिः - यत्नेन उद्धत हस्तै।
अध्वराग्नौ - संस्कृते वन्हौ। अध्यात्म योगे - ज्ञानयज्ञे।
परिष्टः - पूजितः। चिंत्यते - ध्यायते। उभय योगिभिः अपि एक एव ध्येयः पूज्यश्चेति ज्ञानिनो ज्ञानयज्ञेन यजंति ज्ञान विग्रहम् इति भावः।

यच्छक्तयो वदतां वादिनां वै विवादसंवादभुवो भवंति ।
कुर्वंति तेषां मुहुरात्ममोहं तस्मै नमोऽनंतगुणाय भूम्ने ॥१५२॥

(152) Daksha prays to Lord Hari reciting the secret hymn (Hamsa guhya stotra) :

Obeisance to the Supreme Being (full) of infinite (auspicious) attributes whose Achintya-Adbhuta-Sakti (omnipotence) is the subject of dispute and debate among distinguished controversalists who often become bewildered (unable to understand it correctly).

वदतां - तत्वनिर्णयाय वादं कुर्वंतां। भुवो - विषयाः।
आत्मविषये मोहं - अन्यथामतिं। कुर्वंति - उत्पादयंति।

अहं हि पृष्टोऽस्य गुणान्भवद्भिराचक्ष आत्मावगमोऽत्र यावान् ।
नभः पतंत्यात्मसमं पतत्रिणस्तथा समं विष्णुगतिं विपश्चितः ।।१५३।।

(With His Grance alone one can collect correct knowledge, hence prostrations to Him.)

(153) Suta tells the Saunakas as under :

you have asked me to describe the glories (qualities) of God. My exhortation will only concern with those I know. Birds soar high in the sky according to their strength. Lidewise the wise can delineate the Majesty of Lord Vishnu to the extent of their might (Jnana).

अत्र - हरिगुणेषु। अवगमः - ज्ञानं। व्याचक्षे - व्याकरिष्ये।
समं - यथाशक्ति यथामति। विष्णुगतिं - विष्णोः व्याप्तस्य देशतः कालतः गुणतश्चेति त्रिविध व्याप्तिमतोगति मित्यर्थः। विजयध्वजतीर्थाः

नांतं विदाम्यहममी मुनयः प्रजेशा मायाबलस्य पुरुषस्य कुतःपरे ये।
गायन्गुणान्दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् ।।१५४।।

(154) Chaturmukha Brahma narrates the majesty of Bhagawan :

Neither the sages like Kardama nor the Prajapatis like Marichi nor Me cognize in entirety the extent of His innate strength. Then what of others? The thousand-hooded Shesha,the foremost of Gods chanting the glories of this supreme God, even now fails to know the extremity of his inexhaustible stateliness.

पारं - अंतं। अवस्यति - जानाति। विदामि - वेंद्मीति वक्तव्ये विदामीति विकरणव्यत्ययं - वेदतुल्यत्वमसूचीति ज्ञेयम्। चतुर्मुखाद् ब्रह्मणः शेषश्य सहस्त्र मुखत्व कथनात् ज्ञानाधिक्य मस्तीत्याशंकां निवारयतीति।
विजयध्वजतीर्थाः

नाहं न यूयं बत तद्गतिं विदुर्न वामदेवः किमुतापरे सुराः।
यन्मायया मोहितबुद्धयस्त्विदं विनिर्मितं स्वात्मसमं विचक्ष्महे ।।१५५।।

(155) Chaturmukha Brahma narrates the glory of Para-Brahman :

Neither me nor you nor Mahadeva can divine the measure of the Lord's Majesty. What of other deities then? We all are deluded by His might. We all comprehend and realise Him, who created this cosmos, according to our abilities.

गतिं - महिमाइयत्तां। मायया - इच्छया। आत्मसमं - आत्मयोग्यमेव।
विचक्ष्महे - आचक्ष्महे।

येषां स एव भगवान्दयेदनंतः सर्वात्मनाऽऽश्रितपदो यदि निर्व्यलीकम् ।
ते वै विदंत्यतितरंति च देवमायां नैषा ममाहमिति धीः श्वसृगालभक्ष्ये ॥१५६॥

(156) Bhagawan Ananta showers his favour on those alone who are free from fraud (deceit) and seek his shelter in all relations (as father, brother, etc). Such devout devotees only are able to know Him as per capacity and cross the sea of Samsara, but never those who carry the canker of 'me' and 'mine' in respect of their bodies (and riches) that is to be the food for dogs and jackals.

निर्व्यलीकं - निष्कपटतया। सर्वात्मनाऽऽश्रितपदः - सर्वप्र कारेण आश्रित चरणः। देवमायां विदंति - महिमानं जानंति संसारं अतितरंति च।
ममाहमिति - अहंममेति अभिमानाभाव बुद्धिः।

वेदाहमंग परमस्य हि योगमायां यूयं भवश्च भगवानथ दैत्यवर्यः।
पत्नी मनोः स च मनुस्तदपत्यभूताः प्राचीनबर्हि ऋभुरंग उत ध्रुवश्च ॥१५७॥

(157) My dear son Narada, I verily know the power of His overwhelming majesty through His grace and hence have traversed the trammels of Samsara. Likewise, you, revered Shankara, Prahlada foremost among the Daityas, Swayambhu Manu and his consort Saturupa, and their issues - Priyavrata and others, Prachinbarhi, King Rubhu, Anga and Dhruvaraja.

योगमायां स्वाभाविकं महत्वं। यथा योग्यं वेद। तेन तीर्णश्च संसारः।

इक्ष्वाकुरैलमुचकुंदविदेहगाधिरघ्वंबरीपसगरा गयनाहुषाद्याः ।
मांधात्रलर्कशतधन्वनरंतिदेवदेवव्रतो बलिरमूर्तरयो दिलीपः ॥१५८॥

(158) King Ikshvaku, Pururaja, the son of Ila (Pururavas), Muchakunda, Janaka, King of videha, Gadhiraja, Raghuraja, Ambarisha, King Sagara, Gaya,Yayatiraja - son of Nahusha, Mandhata, Alarka, Shatadhanva, Rantideva, Devavrata (Bhisma Pitamaha), Bali Chakravarti, Amurtaraja and Dilipa.

सौभर्युदंकशिबिदेवलपिप्पलादाः सारस्वतोद्धवपराशरभूरिषेणाः ।
येऽन्ये बिभीषणहनूमदुपेंद्रदत्ताः पार्थार्ष्टिषेणविदुरश्रुतदेवमुख्याः ॥१५९॥

(159) Saubhari, Udanka, Sibi, Devala, Pippalada and eminent men, saraswata, Uddhava, Parasara, Bhurishena and many others like Vibhishana, Hanuman, Upendra (Vamana), Dattatreya, Arjuna, Arstishena, Vidura, srutideva and others have understood the glory of Parabrahman according to their capabilities and crossed the ocean of existence.

(Even though Upendra and Datta are the incarnations of Bhagawan himself, he has surprisingly enough out of Sport include them among his Bhaktas.)

अहो विडंबनं विभूम्नः इति द्योतयितुं।

ते वै विदंत्यतितरंति च देवमायां स्त्रीशूद्रहूणशबरा अपि पापजीवाः ।
यद्यद्भु तत्क्रमपरायणशीलशिक्षास्तिर्यग्जना अपि किमु श्रुतधारणा ये ॥१६०॥

(160) Those who fully rely on the All-powerful Paramatman, faithfully toeing the path pointed out by the God-oriented great souls, including women, Sudras, Huns, Sabaras and such other sinful souls (born low because of their misdeeds) and even those born as birds and beasts (not having access to the Vedas), have been able to know his glory according to their capabilities and break the bonds of existence. If this be so, then is it really surprising if the Bramhanas who know the Almighty with the study of the Sastras transcend the sorrows of Samsara?

श्रुतधारणाः - शास्त्रश्रवण योग्याः।
ते विंदंति अतितरंति चेति किमु वक्तव्यमिति।

एतावताऽलं ननु सूचितेन गुणैरसाम्येऽनतिशायनेऽस्य ।
हित्वेतरान् प्रार्थयतो विभूतिर्यस्यांघ्रिरेणुं जुषतेऽनभीप्सोः ॥१६१॥

(161) Suta exhorts the Saunakas :

To realise that the Paramatman has neither any peer nor superior in respect of his infinite (auspicious) attributes, one single instance is sufficient (to drive home to the Sadhaka) - that Godess Mahalaxmi (during the churning of the Milky-ocean), despite being wooed by the Great Gods, selected (and serves the dust of the feet of) the unexpectant Lord Narayana, to the neglect of others who fall short of perfection.

विभूतिः - महालक्ष्मीः। सूचनेन - ज्ञापकेन।
अनतिशयाने - अधिकरहितत्वे। हित्वा - परित्यागेन।
अन्येषु दोषोभ्दावनं तावद्दर्शयति।

(Mahalaxmi imitating the worldly women bypassed all the wooers commenting on their missing merits - thus assevarating the supremacy of (the spotless) Lord Narayana.

नूनं तपो यस्य न मन्युनिर्जयो ज्ञानं क्वचित्तस्य न संगवर्जितम् ।
कश्चिमहांस्तस्य न कामनिर्जयः स ईश्वरः किं परतो व्यपाश्रयः ॥१६२॥

(162) Verily one who has Tapas (austerities) has not tamed his anger: e.g., Sage Durvasa's treatment of Ambarisha. The other has knowledge but is not free from attachment. e.g., Sukra and Brahaspati. Some other is really great but has not subdued his passion. e.g., Brahmaji's longing for his own daughter Saraswati (to delude the daityas). How can he be styled as Ishwara if he seeks other's shelter (e.g., Mahadeva (in hot chase of Bhasmasura) saved by Lord Vishnu?)

मन्युं - क्रोधं। परतो - परेण साश्रयो भवेत्।

धर्मः क्वचित्तस्य न भूतसौहृदं त्यागः क्वचित्तच्च न मुक्तिकारणम् ।
वीर्यं च पुंसोऽस्त्यजवेगनिष्कृतं न हि द्वितीयो गुणसंगवर्जितः ॥१६३॥

(163) One is the embodiment of Dharma but is deficient in compassion towards beings e.g., yama. Other is munificent (generous)

but he can not save the souls - e.g., Bali Chakravarti. Some command prowess and speed but are conquered (regulated) by the invincible force of Time, e.g., Sun, Moon and Vayu. Hard it is indeed, to find another one who is totally free from attachment.

कालेन - कालचक्रवेगेन जितमेव।

क्वचिच्चिरायुर्न च शीलमंगलं क्वचित्तदप्यस्ति न वेद्यमायुषः।
यत्रोभयं कुत्र च सोऽप्यमंगलः सुमंगलः कश्चन कांक्षते हि माम् ॥१६४॥

(164) Some enjoy long life but lack auspicious nature : e.g., God Shesha. Some are lucky enough but are short-lived e.g., King like Raivata. Those who are gifted with both (noble nature and long life) are (unforturnately) uncomely (unsightly) e.g., Sage Markandeya. There is one who is very propitious (handsome) but he hungers for me e.g., Devendra.

शील - स्वभाव। अमंगलः - न मनोज्ञः।

एवं विमृश्याऽव्यभिचारिसद्गुणं पदं निजैकाश्रयि सद्गुणाश्रयम् ।
वव्रे परं सर्वगुणैरपेक्षितं रमा मुकुंदं निरपेक्षमीप्सितम् ॥१६५॥

(165) With such scrutiny,Goddess Laxmi chose Lord Mukunda, the redeemer as her consort, the sole Independent, absolutely void of all faults and full of arspicious attributes, the constant refuge of his devotees and the resort of virtues, the one contented, unexpectant of any thing from anyone, extremely coveted by Her from time eternal.

(Mahalaxmi found in Mukunda alone the three eminent qualities - Gunapurnatva, Doshaduratva and Bhaktanukampitva, desired by her.)

विमृश्य - विचार्य। अव्यभिचारि - कदापि अनपगताः।
मुकुंदं - मुक्तिप्रदं। वव्रे - स्वीकृतवती।

स्वस्याः स्त्रियस्त्रिजगतो जनको जनन्या वक्षो निवासमकरोत्परमं विभूतेः।
श्रीः स्वाः प्रजाः सकरुणेन निरीक्षणेन यत्र स्तितैधयत साधिपतींस्त्रिलोकान् ॥१६६॥

(166) Shri Mahalaxmi, (the Nitya-Aviyogini) - the eternal companion biding in the bosom of the Paramatman, favours her devotees.

Lord Narayana, the creator (father) of the cosmos, bears eternally (gives shelter) in his bosom his inseparable companion Mahalaxmi, the presiding deity of wealth, the mother of the three Worlds, who with her merciful glance (cast) upon eligible (deserving) subjects (children) along with their rulers in the three worlds promotes their welfare (fulfils their desires) with His grace.

निवासमकरोत् - स्थानं दत्तवान्। एधयत - अवर्धयत्
(अपेक्षितार्थान् पूरयामास)

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विबुधांश्च यः स्वपूर्णः ।
न भजति निजभृत्यवर्गतंत्रः कथममुमुद्विसृजेत्पुमान् कृतज्ञः ॥१६७॥

(167) Sage Narada tells Prachetasa thus :

Sri Hari has nothing to gain for himself from any one, even from Mahalaxmi who ever attends on Him or from the kings and Gods who seek her favour, as he is Apta-Kama (Supreme Soul) full of Swarupa Ananda. He is the unfailing companion (of staunch deeply attached Bhaktas) intent on their welfare (easily accessible to them). How can a grateful soul, alive to His varied obligations, forgo his attachment to His sacred feet?

अनुचरंतीं - स्वसेवां कुर्वंतीं श्रियं। स्वपूर्णः - स्वरूपानंदेन पूर्णत्वात्। भृत्याः - भक्ताः। तंत्रः - अधीनः - अल्पभक्तानां केवलं सुलभ इति भावः। कृतज्ञः - तत्कृतोपकृतिवेत्ता पुमान्।

रूपं यत्तत्प्राहुरव्यक्तमाद्यं ब्रह्मज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं सत्वं साक्षाद्विष्णुरध्यात्मदीपम् ॥१६८॥

(168) Devaki extols Srikrishna who manifests on earth as her son :

O Krishna : Verily thou art Lord Vishnu : Jnanis depict you as **Avyakta** unmanifest by nature yet revealing to your chosen Bhaktas to favour them, as **Adya** - the first and foremost remaining all alone during the deluge, as **Brahma**, the vault of infinite firtues, as **Jyoti**, being of the nature of Jnana, as **Nirguna**, untouched by the Prakratic qualities, as **Nirvikara**, free from modifications - (always the same),

as **Satta** and **Sattamatra**, having no beginning or end, free from faults and full of auspicious attributes - as **Nirvishesha**, having neither an equal or superior - the Supreme and **Adyatma-deepa** - abiding in the Jiva revealing to him your Supernal Swarupa and manifesting his innate nature - hence the Supreme Light. In sooth, you have manifested to save us.

अध्यात्मदीपं - अध्यात्मदीप पदेन आत्मादिपदानि उपलक्ष्यंते। आत्मानं - जीवं अधिष्ठाय तस्मै - स्वस्वरूपं - तत्स्वरूपं च प्रकाशयति: अस्मासु अनुग्रहेणैव प्रादुर्भूत इति।

त्वत्तोऽस्य जन्मस्थितिसंयमान्विभो वदंत्यनीहादगुणादविक्रियात् ।
त्वयीश्वरे ब्रह्मणि नो विरुध्यते तदाश्रयत्वादुपचर्यसे जनैः ॥१६९॥

(169) Vasudeva Praises Lord Krishna :

O Lord, Jnanis declare that you carry out the tasks of creation, protection and destruction of the world even though you are an Apta-Kama (wanting nothing) having no ulterior end in view, untouched by the Prakratic qualities, undergoing no modification, whatsover. Though conflicting qualities bide in you of unthinkabkle power and unimaginable glory, they jostle in perfect harmony. As Prakrati seeks your shelter and as you use Satwa-Rajas and Tamas (its qualities) for the creation, maintenance and destruction of the universe, at definite intervals, you are known by these qualities through courtesy.

अघटितघटनापटीयसीहिईश्वरशक्तिरिति भावः। गुणानां आश्रयंत्वं निमित्तीकृत्य सात्विकमित्यादिरूपेण गीयस इति।

न यस्य वध्यो न च रक्षणीयो नोपेक्षणीयादरणीयपक्षः।
अथापि सर्गस्थितिसंयमार्थं धत्ते रजःसत्त्वतमांसि काले ॥१७०॥

(170) During the battle of Devas and Danavas, Brahma exhorts the Gods who approached him, in the following two verses :

Paramatman has no ulterior purpose to serve (axe to grind) in killing a person or protecting another or in supporting or slighting someone else. Still He accepts the qualities of Prakrati - Satwa, Rajas

and Tamas for the creation, sustenance and dissolution of the world through sheer sport and commiseration to save the distressed souls (Prakrati serves as raw material (upadana karana - like the mud) and He is the efficient cause - Nimitta Karana.)

स्वप्रयोजना भावेऽपि परप्रयोजनार्थं - भक्तानुकंपिना [illegible]
सृष्ट्यादिकं क्रियते यतः।

अयं तु तस्य स्थितिपालनक्षणः सत्त्वं जुषाणस्य भवाय देहिनाम् ।
तस्माद्व्रजामः शरणं जगद्गुरुं स्वानां स नो धास्यति शं सुरप्रियः ॥१७१॥

(171) This being the period of protection of the universe, Sri Hari will stand by Satwa for the welfare of the embodied beings. So, let us approach and surrender to Him who is our sustainer and the preceptor of the world. Being the well-wisher of Gods, He will shower happiness on us.

नः - अस्माकं। शं - सुखं। धास्यति - ददाति।

Here another Bhagwat Dharma called कीर्तन is thus declared.

Summary of this Prakarana :

This chapter depicts the distingushing characteristics of the Paramatman. He is the eight-fold dispenser of the universe - creator, sustainer and destroyer, regulator, bestower of Knowledge and ignorance, bondge and release. He is the Sole Independent, everything else subject to Him. He is the Supreme, everything else subservient to Him. He is the Supreme, the efficient cause of this unverse, using Prakrati as the means (raw material). Though he has nothing to gain out of it, he engages in the task of creation through sheer sport for the benefit of the souls, to help them to reach their destined end. His majesty is overwhelming and astonishing and never to be understood in entirety. Yet one can comprehend his greatness and glory according to his innate capacity and through listening, cogitating and contemplation attain Aparoksajnana and with added devotion secure salvation through his Prasada.

This is Srimadachary's elucidiaton of Sat-Siddhanta clinched in his inimitable lines in Anuvyakhyana :

अशेषगुणपुर्णत्वं सर्वदोषसमुज्झितिः।
विष्णोरन्यच्च तत्तंत्रमिति सम्यग्विनिर्णयः।
निर्दोषत्वं रमायाश्च तदनंतरता तथा।
सत्सिद्धांत इति ज्ञेयो निर्णितो हरिणा स्वयं।

।। इति ब्रह्मोपदेशप्रकरणम् ।।११।।

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प्रवृत्तकर्मत्याग प्रकरणम् ॥१२॥

The Sage Maitraiya narrates to Vidura the entreaty of Chaturmukha Brahma fo the Supreme Lord :

क्षुत्तृट्त्रिधातुभिरिमा मुहुरर्द्यमानाः शीतोष्णवातवर्षैरितरेतराच्च।
कामाग्निनाऽच्युत रुषा च सुदुर्भरेण संपश्यतो मन उरुक्रम सीदते मे ॥१७२॥

(172) O Lord of Valorous deeds! my mind is distressed when I discern the samsarins repeatedly vexed by hunger and thirst and the three humours Vata, Pitta and Kapha, by heat and cold, wind and rain, mutual hatred and jealousy and the intolerable fire of desire and incessant anger.

Being pained by the pangs of others is verily the nature of the noble.

[१] वाढुंमशक्येन, [२] परदुःखेन दुःखित्वम् - अयमेव हि स्वभावः साधूनाम्।
अन्यदेहविलसत् परितापात् सज्जनो द्रवति।

नैवोद्विजे भवदुरत्ययवैतरिण्यास्त्वत्तीर्थगायनमहामृतमत्तचित्तः।
शोचे नु ते विमुखचेतस इंद्रियार्थमायासुखाय भरमुद्वहतो विमूढान् ॥१७३॥

(173) Bhakta Prahlada Prays to Lord Narashimha thus :

O Lord Narashimha! Deeply contented in mind, dipped in the nectarine hymns chanting thy charming glories I fear not; nor do I care to cross the dreadful existence hard to traverse like the Vaitarni river. But my heart bleeds for those immersed in ignorance, bearing the load of life (like asses) for the seeming (ephemeral) sense-enjoyments (with grief in their tail) turning away from Thee - the Supreme.

(Compassion, another Bhagawat Dharma is thus declared.)

अभयं। मत्तं - तुष्टं - भवरूपायास्तर्तुमशक्यायाः वैतरिण्या सकाशात्।
मायासुखं - प्राकृतमल्पमशाश्वतं च । नोद्विजे - चिंतया न शोचामि।
गर्दभवत् वहवः दयाख्यो भागवतधर्मः प्रदर्शितः।

जुगुप्सितं धर्मकृतेऽनुशासनं स्वभावरक्तस्य महान्व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥१७४॥

(174) Sage Narada tells Lord vedavyasa :

To teach Kamya Karmas to those who are naturally so inclined is not merely to be censured but to be highly condemned. It is (doing) gross injustice to them. (It is like trouncing the man who topples down from the tree.) Such common folk guided by such evil counsel become throughly convinced that Dharma is (tantamount to) Pravrutta (Dharma) and hug to it (like jealous husbands). (It is the bounden duty of the preceptors to teach Niskama Karma.)

रक्तस्य - आसक्तस्य। अनुशासनं - उपदेशनं। जुगुप्सितं - निंदितं।
व्यतिक्रमः - अन्यायः। वृक्षादधः पतितस्य दंडेन ताडनमिव।
स्थितः - निश्चितः - परिनिष्ठितः। निवारणं - त्यागं।
इतरः - प्राकृतो जनः।

कस्तं स्वयं तदभिज्ञो विपश्चिदविद्यायामंतरे वर्तमानम् ।
दृष्ट्वा पुनस्तं सघृणः कुबुद्धिं प्रयोजयेदुत्पथगं यथांधम् ॥१७५॥

(175) Sage Narada tells Lord Vedavyasa :

(The former statement, is further clarified for greater conviction.)

Who is that shrewd and enlightened soul, aware of the excellences of Nivrutta and Pravrutta Dharmas misguiding the ignorant, the erronoeus way by his ill-advice (to pursue the Pravrutta Marga)? It is like misleading the blind man who has already marched the wrong way. The wise Guru will place him, toeing the wrong track on the proper path (Nivrutta Marga)

तदभिज्ञः - प्रवृत्त निवृत्तधर्म फलविशेषज्ञानी - अतएव विपश्चित्।
कुबुद्धिः - अज्ञानी। प्रयोजयेत् - प्रेरयेत्। उत्पथगं

गुरुर्न स स्यात्स्वजनो न स स्यात्पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्यः समुपेतमृत्युम् ॥१७६॥

(176) Sri Hari in his incarnation as Rishabha counsels his sons :

He who does not redeem (deliver) from the mesh of mortal Samsara by persuading the Jiva to pursue the Nivrutta Marga but instead pushes him in the Pravrutti path does not deseve to be the preceptor or the relative, the father or the mother or even the God or the Lord (Patron). (Even the teachings of such a teacher are not trust worthy.)

समुपेतमृत्युं - संसाराख्यं न मोचयेत्। तन्मोचन साधनं निवृत्तिमार्ग नोपदिशेत्। न तद्वाक्यं विश्वसनीयम्।

मा वः पदव्यः पितरस्मदास्थिता या यज्ञशालासनधूमवर्त्मनाम् ।
कदन्नतृप्तैरसुभृद्भिरीडिता अव्यक्तलिंगा अवधूतसेविताः ॥१७७॥

(177) Umadevi tells her father Daksa-Prajapati thus:

O father ! Our (enviable) achievements acquired through the practice of Nivrutti Marga, the followers of Pravutti path can never command. Their lot is confined to the attainment of perishable pleasures availed with enormous efforts, embarrassed with the thick smoke in the sacrificial halls in trudging the Dharma track, pleased with the prohibited food, fully busy in nourishing their bodies. Let us embrace enduring enjoyments of emanicipation toeing the Agni Marga - the Nivrutti Marga (entailing less teasing tasks) followed by the mystics like sanaka and the Avadhutas.

पदव्यः - स्वर्गसाधनविशेषाः - प्रवृत्तधर्मानुष्ठानरुपाः।
धूमादिमार्गाः - अस्माकं नैव स्युः। अवधूतैः - विरक्तैः सेविताः।
अग्न्यादिमार्गाः नित्यपुमर्थ हेतवः संति। निवृतं कर्म सेवेत - प्रवृत्तं मत्परस्त्यजेत्। जिज्ञासायां। संप्रवृत्तो नाद्रियेत्कर्मचोदनाम् (भागवत)।
अव्यक्तलिंगाः - अज्ञात लिंगाः - निवृत्त धर्मानुष्ठानरुपाः।

Summary :

Karma is of two Kinds - Pravrutta and Nivrutta. Pravrutta Karma is painful, performed with an eye on gains but yields perishable pleasures. So it is to be eschewed. Deeds performed without a desire for fruits, as the adoration of the Almighty are done with ease and earn

eternal bliss. The Samsarins indulge in earthly enjoyments and are subject to endless births. The high-souled ones feel pity for these unfortunate souls and pine for them. One should not lend one's ears to any one who turns them towards Pravrutta Karma but engage himself in Nivrutta Karma and pave his path to Perfection.

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम्।
आवर्तते प्रवृत्तेन निवृत्ते नाऽश्नुतेऽमृतम्।।

।। इति प्रवृत्तकर्मत्यागप्रकरणम् ।।१२।।

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निवृत्तकर्मकरण प्रकरणम् ॥१३॥

त्यक्त्वा स्वधर्मं चरणांबुजं हरेर्भजन्नपक्वोऽथ पतेत्ततो यदि।
यत्र क्व वा भद्रमभूदमुष्य को घाऽर्थ आप्तो भजतां स्वधर्मम्॥१७८॥

(178) Sage Narada entreats Lord Vadavyasa :

One who desists from Pravrutta Karma and devotes himself entirely to the Lotus-feet of Lord Hari (Bhagawata or Nivrutta Dharma) (*albeit*) interrupted by immature intellect (improperly equipped) suffers a fall (fails to attain his destined end). Even then he need not despair. After a couple of births he will obtain his cherished auspicious objective. On the other hand, what advantage (Purushartha) is earned by those who engage in their own activities without adoration (devotion) of the Almighty?

स्वधर्मं - प्रवृत्त कर्मलक्षणं त्यक्त्वा। यत्र क्वा - एकद्व्यादि जन्म व्यवधानेन। कोवाऽर्थ प्राप्तः - न कोऽपि।
भागवत धर्मानुष्ठानमेव निवृत्तकर्मानुष्ठानमिति लब्धम्।

हरौ गुरौ मयि भक्त्याऽनुवृत्त्या वितृष्णया द्वंद्वतितिक्षया च ।
सर्वत्र जंतोर्व्यसनावगत्या जिज्ञासया तपसेहानिवृत्त्या ॥१७९॥

(179) Paramatman in his incarnation as Rishabha exhorts his sons :

Through (pure) devotion and (disinterested) service to Me and Preceptor, derelict of desire for the delights of senses, suffering the duals like pleasure and pain, concious of the distress of beings in existence everywhere, interested in the enquiry of Brahman, one should take to penance disengaging from all activities that lead not to emanicipation.

अनुवृत्या - सेवया। जिज्ञासया - ब्रह्मविचारेण।
ईहा निवृत्या - मोक्ष तत्साधनातिरिक्तेषु।

मत्कर्मभिर्मत्कथया च नित्यं मत्पादसंगाद्गुणकीर्तनान्मे ।
निर्वैरसाम्योपशमेन पुत्रा जिहासया देहगेहात्मबुद्धेः॥१८०॥

(180) (O dear lads) Performing pious duties please Me, ever-listening to My sportive divine deeds, moving always with my staunch devotees (associated with the washing of My Lotus-feet, etc.,), singing my myriad glories (My auspicious attributres), practising harmlessness towards beings, treating all beings equally (that the same faultless God abides in all), placing the mind in Paramatman alone (withdrawing it from the sense-objects), shorn of Ahankara, the feeling of me and mine, and the erroneous notion of body (the abode) as the Atman.

मत्कर्मभिः - मद्‌गृहसंमार्जनादिभिः। मत्पादसंगात् - पादप्रक्षालनादि रूपात्।
भूतेषु निर्वैरेण - अहिंसया। उपशमेन - शमेन - भगवन्निष्ठ बुद्धिः
गेहे - आत्मनो - ममेति बुद्धिः। जिहासया - परित्यागेन।

अध्यात्मयोगेन विविक्तसेवया प्राणेंद्रियात्माभिजयेन सम्यक्।
तच्छ्रद्धया ब्रह्मचर्येण शश्वदसंप्रमादेन जयेन वाचाम् ॥१८१॥

(181) Contemplating on Me- (the Lord) as the regulator of all, staying in a solitary place (far from the madding crowd) subduing completely the senses, the mind and breath (with pranayama, etc.) observing celibacy and speech-control (narrating mainly the majesty of the Master), with abiding faith in Me (the Paramatman.)

अध्यात्मयोगेन - अध्यात्मनिष्ठया। जयेन - वाग्विंद्रियमनसांजयेन।
वाङ्‌नियमेन च। श्रद्धया - आस्तिक्यबुद्ध्या।

सर्वत्रमद्भावविचक्षणेन ज्ञानेन विज्ञानविराजितेन।
योगेन धृत्युद्धवसत्त्वयुक्तो लिंगं व्यपोहेत्कुशलोऽहमाख्यम्॥१८२॥

(182) Know Me alone as the Antaryamin (controller within) in all beings, glowing with knowledge and wisdom (concerning the Bimba-rupi Paramatman essential for a celibate), achieving the conquest of the senses with contemplation. Armed with this strength, the enlightened one abandons his Linga-Deha (Subtle body) called Aham (that appropriates the Independence of the Almighty).

सर्वत्र - सर्वभूतेषु। मभ्दावं - मद्रूपं। विचक्षणेन - विषयीकुर्वता ज्ञानेन। विज्ञानेन - सक्षान्मुक्तिसाधनेन, विंत्वविषयेन विराजितेन। योगेन - ध्यानलक्षण योगेन। युक्तः - जितोपाश्थ। जयलक्षणया उद्धतेन बलेन युक्तः। लिंगं - शरीरं। व्यपोहेत् परित्यजेत्।

पुत्रांश्च शिष्यांश्च पिता गुरुर्वा मल्लोककामो मदनुग्रहार्थः ।
इत्थं विमन्युरनुशिष्यादतज्ज्ञान् न योजयेत्कर्मसु कर्ममूढान् ।।१८३।।

(183) Those who wish to secure my Grace and attain my world - Vaikuntha should renounce anger, envy and the like and exhort the ignorant, unaware of the excellence of Nivrutti Marga) not to indulge in Pravrutta-Karma (thinking that it gives the highest Purshartha) that leads to rebirth and misery. The father or the Guru should not persuade (yoke) his sons or pupils to engage in Pravrutta Karma.

मल्लोक कामः - स्थानं - वैकुंठं कामयतः। अर्थः - प्रयोजनं। अज्ञान् - मोक्षोपायज्ञान रहितान्।

तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भ्रमतामुपर्यधः।
तल्लभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गंभीररंहसा ।।१८४।।

(184) Sage Narada entreats Lord Vedavyasa:

Performance of Pravrutta Karmas begets perishable fruits. As grief comes to us uninvited, sense-pleasures too have an access to us accordingly (in due course) in this fast-moving world. The wise one should not be tossed from heaven to earth and vice versa in the whirlgig of time but practice Nivrutta Karma that leads to liberation.

रंहसा - वेगेन, गंभीर वेगेन कालेन। उपर्यधः - भ्रमतां यत्र लभ्यते। हेतोः - निमित्तं। प्रयतेत निवृत्तधर्मानुष्ठानलक्षणं - साधनं संपादयेत्।

Summary :

Pravrutta Karma begets grief and rebirth while Nivrutta Karma leads to joy and salvation. With the conquest of the senses, knowing that the same Paramatman who resides in his heart stays in all beings, shorn of

the feeling that he is the Independent doer and that the Paramatman is the propeller of all activities, one should engage in one's own enjoined actions with the feeling, 'Let Bhagwan be pleased'. It is this Nivrutta Karma that alone leads to Aparoksa Jnana and eternal release.

॥ इति निवृत्तकर्मकरणप्रकरणम् ॥१३॥

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देहप्रशंसा प्रकरणम् ॥१४॥

अहो बतैषां किमकारि शोभनं प्रसन्न एषांस्विदुत स्वयं हरिः ।
यैर्जन्म लब्धं नृषु भारताजिरे मुकुंदसेवौपयिकस्पृहात्मभिः ॥१८५॥

(185) Sage Suka so states to King Pariksita :

Satwik souls who devotedly serve Lord Mukunda take their birth in this sacred Land (Bharat Khanda - extolled even by the Gods). Oh, how fortunate are they and what strength of their virtuous deeds!

OR

It is that Lord Hari himself might have (specially) favoured such noble souls unexpectant of their meritorious works?

उपयिके - उपयोगिनि। अजिरे - प्रांगणे।
हरिः स्वयमेव तत्पुण्यादिक मनपेक्ष्यैव एषां प्रसन्नः। भारतोवर्ष (खंड) एक एव कर्मस्थानम् - देवैरपि स्तुत्योऽयं भारतो वर्ष इति।

किं दुष्करैर्नः क्रतुभिस्तपोव्रतैर्दानादिभिर्वा द्युजयेन फल्गुना ।
न यत्र नारायणपादपंकजस्मृतिः प्रमुष्टाऽतिशयेंद्रियोत्सवात् ॥१८६॥

(186) Why is this Bharat Varsha so extolled :

In vain are the laborious sacrifices and austerities, vows and charity for the attainment of heavens where remembrance of the Lotus-feet of Lord Narayana is conspicuous by its absence, the inmates being plunged in its inordinate perishable pleasures (that push them back into existence) that lead not to emanicipation, the supreme end of life. Hence accomplishment of Swarga is not a laudable (insubstantial) achievement.

प्रमुष्टा - नाशिता। तादृशस्य द्युलोकस्य जयेन किं प्रयोजनम्।
मुख्यफलस्य न्यूनत्वात्। फल्गु - अल्प।

कल्पायुषां स्थानजयात्पुनर्भवात्क्षणायुषां भारतभूजयो वरः ।
क्षणेन मर्त्येन कृतं मनस्विनः संन्यस्य संयांत्यभयं पदं हरे ॥१८७॥

(187) Better to be blessed with birth in this hallowed land of Bharatvarsha as a human being even with a limited lease of life where the wise ones can with their dedicated Sadhana in a moment get rid of all Karmas and abide eternally in God's abode (from where there is no return to existence) than secure Swarga and attain god-head and bide for a Kalpa and then revert to Samsara.

कल्पायुषां - कल्पायुष्यप्रदं। वरः गरीयसी। क्षणायुषां - क्षणायुष्यप्रदं
भारतवर्षः। अभयं - पुनरावृत्ति भयरहितं।

न यत्र वैकुंठकथासुधापगा न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न याति सेव्यताम् ॥१८८॥

(188) Even Swarga - the world of Indra (the highest God among the lower ones) is not worthy of habitation for the Bhagawatas if it is not replete with the ambrosial charming tales narrating the glory of the Almighty (Vaikuntha), where his dear devotees (Bhagawatas) find no place and sacrifices and festivities are not conducted in his (Lord Hari's) honour.

यज्ञेशो - हरिः। मखाः - तदुपदेशरूपाः यज्ञाः।
तद्रूपाः - महोत्सवाः। सेव्यतां - वासयोग्यताम्।

यद्यत्र नः स्वर्गसुखावशेषितं स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।
तेनाब्जनाभस्मृति जन्म, नः स्याद्वर्षे हरिर्भजतां शं तनोति ॥१८९॥

(189) May the little merit left to our credit after being spent with the supernal enjoyments in Swarga secured by sacrifices, instruction in Satras and observance of other enjoined duties, fructify in giving birth in the holy land of Bharat, where contemplation (worship) on the Lotus-feet of Lord Hari leads to eternal felicity (attain their cherished desires).

(Even Gods pray for birth in this holy Land to earn emanicipation. So those who are fortunate to be born in Bharatvarsha should primarily aim to attain the highest Purushartha of life and never fritter away this priceless birth in frivolous pleasures.)

अत्र - भारतवर्षे - जंबुद्वीषे अवशेषितं - स्वर्गसाधनावशिष्टं। अजनाभ स्मृति - स्मृतिहेतुः - जन्म। शंतनोति - अपेक्षितार्थं ददाति। भारतमेव वर्षंकर्मक्षेत्रं। अन्यान्यष्टवर्षाणि स्वर्गिणां पुण्यशेषोपभोग स्थानानि भौमानि स्वर्गपदानि व्यपदिशंति।

मतिर्न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम् ।
अदांतगोभिर्विशतां तमिस्त्रं पुनःपुश्चर्वितचर्वणानाम् ।।१९०।।

(190) (Should one born in Bharatvarsa desiring self-exaltation, stay at home or seek the forest for his Sadhana (fulfilment)? Both the alternatives are open to the (seekers) depending upon their Adhikara - (eligibility).

Bhakta Prahlada exhorts the Asura-lads thus :

Those with senses unsubdued, rolling in Samsara similar to Tamishra (hell) because of incessant enjoyment of sense objects, solely engaged in nourishing their family, never develop love (attachment) born of faith and devotion to the Lotus-feet of Lord Krishna, the Vault of Virtues either through discretion or through the advice of the devotees of God or by association with gentle souls.

भारतवर्षे वनमेव स्थानं प्रशस्तं अथवा गृहम्।
अधिकारिभेदेन न विरोधः। अवशैरिंद्रियैः।
पुनः पुनः चर्वित चर्वणानाम् - भुक्तचरभोगानेव भुंजानानाम्।
तमिस्त्रं - तमिस्त्रसदृशं संसारं वा। मतिर्न - रतिर्नभवेदिति।

तत्साधु मन्येऽसुरवर्य देहिनां सदा समुद्विग्नधियामसद्ग्रहात ।
हित्वात्मपातंगृहमंधकूपं वनंगतोयद्धरिमाश्रयेत ।।१९१।।

(191) Prahlada explains to his father Hiranyakasipu :

O Best among Asuras, I consider it better (wholesome) for those embodied beings always afflicted by killing cares, to abjure the blinding pit of Samsara (domestic life) harmful (detrimental) to the Atman and retreat to the woods (be in constant contact with exalted souls) and seek the shelter of Lord Hari.

गृहं हित्वा, गत्वा, हरिं आश्रयेत्।
वनं - सज्जनसंगमलक्षणम्। विजयध्वजतीर्थाः

शिलोंछवृत्त्या परितुष्टचित्तो धर्मं महांतं विरजं जुषाणः ।
मय्यर्पितात्मा गृह एव तिष्ठन्नातिप्रसक्तः समुपैति शांतिम् ॥१९२॥

(192) Lord Krishna advises Uddhava, his dear devotee :
The house-holder who subsists on gleaning (gathering grains remaining after the harvest) with his mind content with whatever he earns, sheltered in Dharma (Niskama Karma) that breeds not sin but bestows imperishable fruits, with a sense of total surrender (placing his mind in Me), secures Moksa (is rid of Samsara), even though he resides in his residence, shorn of excessive attachment to worldly objects (accepting what is absolutely necessary to fill the belly). (He need not, as a rule, retire to the forest forsaking his home and family.)

शीलोंच्छावृत्या - चतुर्विधा हि गृहिणां जीवनोपयोगिनी वृत्तिः।
वार्ता, असंचयः, शालीनं, शिलोंछः इति।
शिलोंछः - व्रीह्यादिसस्यकृत क्षेत्रेषु खले राशीकृते,
व्रीह्यादितत्स्वामिना नीते सति, तत्परित्यक्त धान्यानयनं शिलोंछ इति।
विरजं - पापाजनकं। महांतं - अक्षयफलंजुषाणः - सेवमानः।
नअतिप्रसक्तः - उदरपूर्त्यनुकूलाधिकविषयेष्वप्रसक्तः।
शांतिं - संसार निवृत्तिं प्राप्नोति।

यद्वांछया नृपशिरोमणयोऽगवैन्यजायंतनाहुषगदादय ऐकपत्यम्।
राज्यं विसृज्य विविशुर्वनमंबुजाक्ष सीदंति नाऽनुपदवीं त इहास्थिताः किम् ॥१९३॥

(193) Lord Krishna reconciled Devi Rukmini after picking a love-quarrel with her as to why she married Him - such an indigent and meritless one compared to her other wooers. Rukmini then gives a fitting reply:

O Lotus-eyed Krishna: To serve your sacred feet, mighty monarchs like Anga, Prithu, the son of Vena, Bharat, and Yayati, the son of Nahusha relinquished their empires and soveregnity and receded to the forest. Did they suffer for having sheltered in Thy holy feet? (Certainly not : they saved their souls and attained their respective places.) Then am I not more lucky in marrying such a lord of Fortune, free from faults and full of merits?)

वांच्छया - (पादसेवनस्य) इच्छया। अनुपदवीं - स्वयोग्यपदं।
वैन्यो - वेनपुत्रः पृथुः। जायंतोभरतः।
नाहुषो - नहुषपुत्रो ययातिः। सीदंति - क्लिश्यंति।

Summary :

Bharat-Varsha is the Punya-Bhoomi - blessed land, Dharma - Ksetra where even the deities desire to take birth to complete their Sadhana and attain their deserved places, It excels other Varshas (Khandas) that are earmarked for worldly enjoyments. So those who have the good fortune to be born in this holy land should attain their cherished aims with the adoration of the Almighty.

॥ इति देशप्रशंसाप्रकरणम्॥१४॥

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कालप्रशंसा प्रकरणम् ।।१५।।

कलौ न राजन् जगतां परं गुरुं त्रिलोकनाथानतपादपंकजम् ।
प्रायेण मर्त्या भगवंतमच्युतं यक्ष्यंति पाखंडविभिन्नचेतसः ।।१९४।।

(194) Sage Sukacharya narrates the Yuga-Dharma to king Pariksita :

O King, men in this Kali-Age (propitious for the Sadhakas) do not adore the imperishable Supreme Lord Achyuta whose Lotus-feet are revered by the rulers of the three-worlds, with their minds confused by the influence of the heretics. (Fie upon such dullards.)

न यक्ष्यंति - न सेवंते। अतः प्राप्तपरित्यागिनां जन्म धिगिति भावः।
विभिन्न चेतसः - मोहित बुद्धयः (पाखंडमतेन)।

यन्नामधेयं म्रियमाण आतुरः पतन्स्खलन्वा विवशो गृणन्पुमान् ।
विमुक्तकर्मार्गल उत्तमां गतिं प्राप्नोति यक्ष्यंति न तं कलौ जनाः ।।१९५।।

(195) The sick and the ailing, stumbling and falling being helpless (losing control over their bodies), approaching death, (in this Kali Age) fail to worship the mighty Lord, the repetition of whose holy name relieves them from rhe bonds of Karma and bestows beatitude - the highest Purushartha.

म्रियमाणः - आसन्नमरणः। आतुरः - रोगी। गृणन् कीर्तयन्।
कर्मार्गल - कर्मपाशः 'कीर्तनादेवकृष्णास्यमुक्तबंधः परं व्रजे'।

योऽयं कालस्तस्य तेऽव्यक्तबंधो चेष्टामाहुश्चेष्टते येन विश्वम्।
निमेषादिर्वत्सरांतो महीयांस्तं त्वेशानं क्षेमधाम प्रपद्ये ।।१९६।।

(196) Devi Devaki extols the just-born Lord Krishna:

O unmanifest obliger (relative) : The wise proclaim thee, the motivator of the wheel of Life, as the Master of (the mighty). Time, ranging from the wink of the eye to the end of an year, residing in it and regulating it takes refuge in Thee, the prime-prop of the devotees and the bestower of eternal bliss (Moksha). Those who are disinclined towards Thee become deluded mainly because of you, the Kalrupi

Paramatman, while overriding heretic doctrines merely serve as a pretext. So being scared of Time, I seek shelter in Thee, the seat of security (the abode of welfare).

तं - कालं। तस्य ते चेष्टां - त्वयैव प्रेर्यमाणम्। न तस्य स्वातंत्र्येण फलदातृत्वंमिति भावः। क्षेमधाम - क्षेमप्रदं - सर्व भक्ताश्रयं त्वामेव। क्षेमाय प्रपद्ये - शरणं प्रपद्ये।

Summary :

The Kali Age is most fruitful for Sadhakas (seekers). Whatever merit is earned by rigorous austerities and hard religious rites is secured by mere Namasmarana - recollection of His sacred Name. The impeller of this imperious Time too is the omni-potent Lord. But unfortunately, in this Kali Age, few Satwik souls receive his stimulation and engage in his adoration. (असुरा बहुला यस्मात् -ignoble minded are many) So the noble-minded should not lose this golden opportunity but with full awareness exert to please the Lord incessantly and earn the maximum merit.

॥ इति कालप्रशंसाप्रकरणम् ॥१५॥

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देहप्रशंसा प्रकरणम् ॥१६॥

सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या वृक्षान् सरीसृपपशून् खगदंशमत्स्यान्।
तैस्तैरतुष्टहृदयः पुरुषं विधाय ब्रह्मावबोधधिषणं मुदमाप देवः ॥१९७॥

(197) The Avadhuta Brahmin tells Yaduraja:

With Prakrati (its presiding deity, Goddess Mahalaxmi) subject to Him and his own (inmate) prowess, the Paramatman created varied bodies of beings, trees, reptiles, beasts, birds, insects and fish and yet he was not happy with this variagated creation. He was contented only when he created man (the human Body) his arch-creation, endowed with intelligence, essential for attaining Brahma-jnana.

अजा - प्रकृतिः। पुराणि - शरीराणि। पुरुषं - पुरुषदेहं। बम्हावबोध ब्रह्मज्ञान। धिषणं - कुशलं। ब्रह्मज्ञानमेव मनुष्यशरीर निर्माणे मुख्यफलं।

प्राप्ता नृजातिं त्विह ये च जंतवो ज्ञानक्रियाद्रव्यकलापसंभृताः ।
न चेद्यतेरन्नपुनर्भवाय भूयो वनौका इव यांति बंधनम् ॥१९८॥

(198) The Gods sing the glories of those embodied as human beings :

Those born in Bharat Varsha as human beings endowed with copious intellect and imagination, energy and affluence who do not exert to attain emanicipation (from where there is no coming back to existence), experience enough the sorrow of Samsara (fettered in circuit of life like birds in the forest) resembling the remorse of the residents of Hell.

इह - भरतखंडे। ज्ञानसाधनेन प्रतिभाविशेषादिना। क्रियासाधनेन देहदार्ढ्यवित्तादिना। संभृताः - पूर्णाः। यतेरन् - प्रयत्नं कुर्युः। वनौकाः - नरकस्था इव। बंधनं - दुःखमेव भूयो - बाहुल्येन। यांति - प्राप्नुवंति।

लब्ध्वा सुदुर्लभमिदं बहुसंभवांते मानुष्यमर्थदमनित्यमपीह धीरः ।
तूर्णं यतेत न पतेदनुमृत्यु यावन्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥१९९॥

(199) Embodied in human form (hard to obtain) after foregoing many lives, the enlightened one should in all haste (as early as possible - in boyhood alone), endeavour for emanicipation before he embraces (courts) death. The ephemeral earthly delights can be had in every life.

संभवांते - जन्मावसाने। पृष्टतोऽनुगतमृत्युत्वेन अनित्यमपि पुरुषार्थप्रदम्।
तूर्णम् शैघ्रयं। अनु - अनंतरमेव।
निःश्रेयसाय - मोक्षाय। कौमार आचरेत्प्राज्ञो धर्मान्भागवतानिह।
दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम्।

Summary :

The body of the human being is precious as it contains the essential equipment like the mind and Intellect for the realization of Brahman. Even though it is perishable, it is highly precious. We unfortunately know not when cruel Death will lay its icy hand on it. To consider that one will engage in contemplation when hair will grow grey is sheer stupidity. One should not while away this wholesome chance of a human birth after a routine round of many lives but engage in enjoined activities right from boyhood that will please the Paramatman - the bestower of beatitude.

।। इति देहप्रशंसाप्रकरणम् ।।१६।।

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ध्यान प्रकरणम् ।।१७।।

भूद्वीपवर्षसरिदद्रिनभःसमुद्रपातालदिङ् नरकभागणलोकसंस्थम्।
गीतं मया तव नृपाऽद्भुतमीश्वरस्य स्थूलं वपुः सकलजीवनिकायधाम्नः ।।२००।।

(200) Suka Muni tells King Pariksita :

O King, I have narrated to you the transcendental huge Form of Lord Hari, the haven of all living beings that holds the whole brahmanda - the earth (the ground below), the seven islands like Bharata, nine Khandas like Bharat-Varsha, host of rivers like the Ganges, gigantic mountains like Meru, the sky above, the deep seas seven like the Lavana, the ten quarters and the fourteen worlds like Bhu, the Myriad stars and the countless forms of the Supreme Lord habiting and controlling them. The eligible souls have to contemplate on that form which fascinates them.

स्थूलं वपुः - 'पातालमेतस्य हि पादमूलमित्यादिना प्रतिपादितं रूपमारभ्य पुरुषवाल्यदेह परिमित प्रतिमापर्यंतं स्थूलमित्युच्चते।
गीतं - प्रतिपादितं। निकायः - शरीरं। धाम्नः - आश्रयः।

तस्या विशुद्धकरणः शिववार्विगाह्य बद्धासनं जितमरुन्मनसाऽहृताक्षः ।
स्थूले दधार भगवत्प्रतिरूप एतद्ध्यायंस्तदव्यवहितो व्यसृजत्समाधौ ।।२०१।।

(201) Sage Maitraiyi tells Vidura :

Dhruvaraja plunged in the holy waters of Vishala (Alakannda) and squatting in Padmasana posture bridling (curbing) his breath and subduing his straying senses, placed his mind in the Pisgah Form (Vishwa-Rupa) of the Paramatman. With greater competence to contemplate on this Virata-rupa, he eschewed it to meditate on His subtle Form. (One has to reflect on this Stupendous Form till one attains the strength to muse over the Subtle Form.)

तस्याः- विशालनाम्न्या नद्याः। शिवं वाः - मंगल वारियत्।
विगाह्य - अवगाह्य। वासनं - आसनं। आहृताक्षः - निग्रहितेंद्रियः सन्।
प्रतिरूपे - भगवत्प्रतीके। विशुद्धकरणः - शुद्धांतःकरणः। दधार - मनो

निवेशितबान्। समाधौ - सुक्ष्मरूप मनोऽवधानरूपे। अव्यवहित - मग्नो भूत्वा। व्यसृजत् - त्यक्त वान्। विना चिंतोपासनां साधनसहस्रेणापि मुक्तेरयोगात्। स्थूले निवेशितं मनः सूक्ष्मे निवेशितुं शक्यम्।

कोऽतिप्रयासोऽसुरबालका हरेरुपासने स्वे हृदि छिद्रवत्सतः ।
अस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपपादनैः ॥२०२॥

(202) Bhakta Prahlada advises his friends :

O Asura lads : Is there any excessive exertion essential for the adoration and contemplation of the Almighty, immanent in the inmost cavern of the hearts of all (unaffected like the sky), the intimate friend, in the common way? (It is not embarrassing at all.)

छिद्रवत् - आकाशवदलिप्ततया। सतः - विद्यमानस्य।
आत्मना - अंतर्यामिणः। सख्युः- मित्रस्य। अस्य - हरेः।
विषये - उपासना विषये। सामान्यत उपासने तु न कोऽपि अतिप्रयासः इति भावः।

केचित्स्वदेहांतर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसंतम् ।
चतुर्भुजं कंजरथांगशंखगदाधरं धारणया स्मरंति ॥२०३॥

(203) Suka Muni narrates to Pariksita-Raja the different forms of the Paramatman, the devotees serve along with their rewards : (Those who are competent to contemplate on the Virata Form (Sthula rupa) meditate on this Subtle From. To achieve Aparoksa Jnana the devotee passes through three states of mind- Dharana - Khanda Smriti, Dhyana - Akhanda Smriti - incessant reflection and Samadhi- अनायासेन मनोऽवधानरूपः भवतीति भावः। profound meditation with perfect ease.)

Some reflect interruptedly on the four-armed image of the Paramatman (Purusha) residing in the inmost recesses of their hearts of a small size (thumb), holding the conch, disc, mace and lotus (shining in all splendour),

प्रादेशमांत्र - प्रादेशपरिमाणं। अवकाशे - आकाशे रथांग - चक्रं।
धारणया - खंडितया मनोवृत्या। स्मरंति - विषयीकुर्वंति।

प्रसन्नवक्त्रं नलिनायतेक्षणं कदंबकिंजल्कपिशंगवाससम् ।
लसन्महाहारहिरण्मयांगदस्फुरन्महारत्नकिरीटकुंडलम् ॥२०४॥

(204) With a pleasing face glowing with grace, a pleasant smile, playing over it, with broad-eyes bearing the resemblance of full blown lotus, clad in yellow clothes (Pitambara) like the silken filaments of a Kadamba flower, embelished with flourshing golden necklaces, amulets, and a crown and ear-rings studded with radiant rubies and priceless pearls,

प्रसन्नं - विकसितं। किंजल्कवत् - केसरवत्। पिशंगं - पीतं।

उन्निद्रहृत्पंकजकर्णिकालये योगेश्वरास्थापितपादपल्लवम् ।
श्रीलक्षणं कौस्तुभरत्नकंधरमम्लानलक्ष्म्या वनमालयांचितम् ॥२०५॥

(205) with his tender feet borne by the famed yogins for meditation in the inmost sanctum, in the middle of their full blown (due to devotion) lotus - heart, decked with the Kaustubha gem dangling round his neck and the ever-green Vanamala-garland (of unfading lustre) touching his feet,

कंधरः - गलः। अम्लानलक्ष्म्या - अगत शोभया।

विभूषितं मेखलयांगुलीयकै र्महाधनैर्नूपुरकंकणादिभिः ।
स्निग्धामलैः कुंचितनीलकुंतलैर्विरोचमानाननहासपेशलम् ॥२०६॥

(206) Garnished with most valuable girdle and rings, anklets and bracelets and the like glowing in all glory with charming holy (dark-blue) curly hair and his radiant face beaming with gentle (auspicious) smile.

मेखलया - कांच्या। नूपुरः - पादभूषणम्। कंकणं - करभूषणम्।
स्निग्धामलैः - मनोहराश्च ते अमलाश्च तैः कुंचिताः - वक्राः।
पेशलम् - मनोहरम्।

अदीनलीलाहसितेक्षणोल्लसद्भ्रूभंगसंसूचितभूर्यनुग्रहम् ।
ईक्षेत चिंतामयमेनमीश्वरं यावन्मनो धारणयाऽवतिष्ठते ॥ २०७॥

(207) With his sublime, sportive, pleasant side-glances, with his flowing grace richly suggested by the movement of his dazzling eye brows, bestowing our cherished objectives in keeping with the quantum

of our reflection, till the mind becomes stable (uninterrupted) in Dharana (reaches the stage of Dhyana, Samadhi being the state ahead).

भ्रूभंगेण - भ्रूविक्षेपेण। संसूचित - सम्यक सूचितो महानुग्रहो येन तम्। चिंतामयं - चिंतनमपेक्ष्यैव फलदायकम्। एनं तावत् धारणाया चिंतयेत्। चिंतितो विष्णुः चिंतितं प्रददाति। अवतिष्ठते - अखंडतया संस्थितं भवेत् तावदिति।

एकैकशोऽगानि धिया विभावयेत् पादादि यावद्धसितं गदाभृतः ।
जितं जितं स्थानमपोह्य धारयेत्परं परं शुद्ध्यति धीर्यथा यथा ।।२०८।।

(208) One should always meditate on (the auspicious) form of the mace-bearer Lord Hari, from his lotus-feet to his pleasing face (one after the other): when the mind becomes steady in one limb then he should shift to the next one till he is competent to contemplate on His full form by incessant practice (that will dispel his ignorance and drain (cleanse) his heart).

एकैकशः - एकैकमेव। पादमारभ्य मुखपर्यंत - किंतु न नियमपरा। गदाभृतः हरेः। जितं - धारयितुं शक्यं। स्थानं - अंगं। अपोह्य - परित्यज्य। जितं जितं - परं परमिति - समस्त धारणायामशक्तिं सूचयति। धीः - मनः।

Summary :

Dharana, Dynana and Samadhi are the means to secure Aparoksa Jnana. Dharna is interrupted contemplation. Dhyana is uninterrupted meditation. Samadhi is getting into Dhyana with ease (without effort). It is the contemplation of the form of God steadied in our mind that goes under the name of Bimbopasana. Without Bimbopasana, Mukti is unattainable by other Sadhanas (as decreed by the Sastras). No doubt meditation on the subtle Form of God is hard enough, but solwly and steadily it is to be accomplished - passing form the Huge Form to the Subtle one. Dhyanayogi tops the list in the cadre of Sadhakas. All Sadhakas should endeavour according to their capacity to contemplate on the auspicious Subtle From of Lord Vishnu and pave their path to Perferction.

।। इति ध्यानप्रकरणम् ।।१७।।

बिंबोपासकगुरूप्राप्तिप्रकरणम् ।।१८।।

शुद्धिर्नृणां न तु तथेड्य दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।
सत्त्वात्मनामृषभ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसंभृतया यथा स्यात् ।।२०९।।

(209) The deities remember the rich rewards reaped by listening to the glories of Lord Krishna :

O worshipful one! O Magnificent Lord! the utmost purification gained by devoted Satwic (noble) souls of fixed faith with heedful hearing of Thy great glories, can not be had by the ignoble ones with mismanaged minds (who have sold themselves to sense enjoyments) even with learning, listening to and studying scriptures, charity and penance.

(Giving a patient ear to Thy myriad Majesty is the principal means for the purification of the mind.)

दुराशयानां - अनुगृहीत मनसां। यशसि - यशसि विषये।
नित्यं प्रवृद्धमानया सत्या श्रद्धया। संभृतया - अभिव्यक्त विशेषया।
सत्वात्मनां - निगृहीत मनसां पुंसां। अनेन अत्यंतं मनः शुद्धिः
श्रद्धापूर्वक श्रवणादिजन्य भक्त्यैव।

संकीर्त्यमानो भगवाननंतः श्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवातः ।।२१०।।

(210) When the devotees hymn with pure devotion (His majesty), the infinite and adorable Almighty being pleased enters the minds of such pious souls and annahilates all their sins and sorrows beyond suspicion, like the sun dispelling the darkness and the whirlwind (shattering) the clouds.

श्रुतः - अनुभावो यस्य। सम्यक् - महात्म्य कथनपूर्वकं।
कीर्त्यमानः प्रतिपाद्यमानश्च भवति।
प्रसन्नः सन् अशेषमपि व्यसनं - दुःखं। विधुनोति - परिहरति।

अविस्मृतिःकृष्णपदारविंदयोः क्षिणोत्यभद्राणिशमंतनोति च ।
सत्वस्य शुद्धिं परमां च भक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ।।२११।।

(211) Suta narrating the Bhagwata purana in detail, summarises its essence towards the end :

The incessant memory (and contemplation) of Lotus feet of Lord Krishna extinguishes all impediments (in meditation). It purifies the mind and paves the path to permanent bliss. It inculcates deep devotion and transforms general knowledge into settled knowledge (that leads to Aparoksa Jnana) coupled with asceticism.

अविस्मृतिः - स्मरणम् ध्यानंचेति द्विविधं।
श्रीकृष्णपदारविंदयोः अविस्मृतिः स्वविघ्नप्रापकाणि पापानि नाशयति।
आदरनैरंतर्याभ्यां विशेषिता अविस्मृतिः ज्ञानं अपरोक्षं च तनोति।
एकैक सर्वत्र उपायः इति सामान्यतः परिहारः।

यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।
तथा तथा पश्यति तत्वसूक्ष्मं चक्षुर्यथैवांजनसंप्रयुक्तम् ॥२१२॥

(212) Krishna advises Uddhava the supremacy of Bhakti-Marga:

With repeated listening and narrating of My auspicious glories (stories) the devotion goes on increasing. The mind is purged of its drosses and becomes intensely purified. The devotee grows in competence and sees (knows) subtler truths like the eye discerning things more distinctly with ungents.

परिमृज्यते - शोध्यते। पश्यति - जानाति।
श्रवणाद्यभ्यासजन्य भक्तिरेव उपायः।
अंजनेन संस्कृतं चक्षुः यथा अतिसूक्ष्म पदार्थं गृण्हाति।

त्रिभुवनविभवहेतुभिर्विकुंठस्मृतिभिरजेशसुरादिभिर्विमृग्यात ।
न चलति भगवत्पदारविंदाल्लवनिमिषार्धमपि स्म वैष्णवाग्र्यः ॥२१३॥

(213) Sage Narada explains to Vasudeva the exhortation of the Rishi named Kavi to Nimiraja:
The traits of Vaisnavottama (Bimbopasaka) Guru :

He is the pre-eminent devotee of Vishnu, whose memory remains unbroken even for half a minute, fraction of a minute from the Lotus-feet of the Almighty, incessantly sought after by the deities like Brahma, Rudra and others who are instrumental for the happiness and abundant affluence of the three worlds.

बिंबोपासकः वैष्ववोत्तमः गुरुः - तल्लक्षणम् विकुंठा - अंकुठिता स्मृतिः येषांते। विमृग्यात् - निरंतरं विचारणीयः।

विसृजति हृदयं न यस्य साक्षाद्धरिरवशाभिहितोऽप्यघौघनाशः।
प्रणयरशनया धृतांघ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥२१४॥

(214) The ancients classify him as the best among the Bhagawatas whose heart, bound to the Lotus-feet of the Lord with the bond of love and devotion, is never deserted by Sri Hari himself who when unconsciously remembered during distress destroys the sins (so compassionate).

यतः अवशेन अभिहितोऽपि अघौघनाशकः। हरिशब्दार्थेषु मुख्यः भगवान्। यस्य हृदयं विसृजति। स भागवतानां प्रधानः। भक्ति पाशेन बद्धत्वात्।

कृष्णांघ्रिपद्ममधुलिण्न पुनर्विसृष्टमायागुणेषु रमते वृजिनावहेषु ।
अन्यस्तु कामहत आत्मरजः प्रमार्ष्टुमीहेत कर्म यत एव रजः पुनः स्यात् ॥२१५॥

(215) Yamadharmaraja is narrating the greatness of the devotees of the Lord, when he was not permitted by the servants of Lord Vishnu (though he personally went) to fetch the soul of Ajamila, the Vishnu-Bhakta.

With the earned merit of early lives, the Bhagawatottama, who sucks the sweet honey of the Lotus-feet of Lord Krishna will no longer taste (gives up once for all) the sense-objects (Maya-gunaha - providing paltry and perishable pleasures), that generate sin. The worldly Sadhaka, a slave of creature-comforts, wishing to be free from the burden of sins, engages in acts that cause greater grief and piles up further sins. (Like the elephant bath or like washing with muddy water - He lacks the necessary devotional feeling and dedication.)

जन्मांतराचीर्ण सुबहुसाधनः। विसृष्टाः परित्यक्ताः। मायागुणाः - प्राकृत विषयाः। रजः - पापं - दुःखं। प्रमाष्टुं - परिहर्तुं। कामहतः - कामवशः। परमात्मानि विगत अनुसंधान इति। केवलं लौकिकीतेषां प्रवृत्तिः।

न वै जनो जातु कथंचनाव्रजेन्मुकुंदसेव्यन्यवदंग संसृतिम् ।
स्मरन्मुकुंदाघ्र्युपगूहनं पुनर्विहातुमिच्छेन्न रसग्रही जनः ॥२१६॥

(216) Sage Narada praying Lord Vedavyasa for the composition of Bhagawata Purana presents the prominent traits of Vishnu-bhaktas:

O dearest Lord Vedavyasa! the earnest devotees of Mukunda who are prone to pick the excellences of things, never at any time for any reason wish to forgo the supreme bliss (enjoyed by them) born of ardent attachment to the sacred feet of Lord (Mukunda). They, like the mundane ones never revert to Samsara.

रसग्राही - सारग्राही। जनः - भागवतो जनः। कथंचन - केनापि प्रकारेण अन्यवत् - इतर जनवत्। संसृति - संसारं।

मुक्तोऽपि तावद्विभृयात्स्वदेहमारब्धमश्नन्नभिमानशून्यः ।
यथोपयातं प्रतियातनिद्रः **किं त्वन्यदेहाय गुणान्न वृंक्ते** ।।२१७।।

(217) Brahmadeva exhorts King Priyavrata:

Even the jivan-mukta (Aparoksa Jnani) has to undergo rebirths (at the Sweet Will of the Paramatman) till the exhaustion of his Prarabdha Karma and cooly experience its pleasures and pains, without the feeling of Me or Mine. Being free from the darkness of ignorance and devoid of the feeling of love and hate, he whirls not in the wheel of existence.

मुक्तोऽपि - जीवन्मुक्तोऽपि। स्वदेहं तावत् विभृयादेव। अन्यदेहाय तत्प्राप्तये। गुणान् - विषयान्। न वृंक्ते - न अनुभवति। निद्रा - अज्ञानं। यथोपयातं - यद्दच्छया प्राप्तं। अश्नन् - अनुभवन्।

एवं जनं निपतितं प्रभवाहिकूपे कामाभिकाममनु यः प्रपतन्प्रसंगात् ।
कृत्वात्मसात्सुरर्षिणा भगवन्गृहीतः **सोऽहं कथं नु विसृजे तव** भृत्यसेवाम् ।।२१८।।

(218) After the slaughter of Hiranyakasapu, Bhakta Prahlada panegyrizes Lord Narashimha and narrates the duties of a Vishnu Bhakta. He highlights the necessity of serving the Guru (according to his status, as he is a devout devotee of the Supreme).

O Lord Narashimha, How can I forsake the service of your devotees like Divine Sage Narada who with great compassion initiated me in the very womb of my mother with wholesome advice (helping hand) and included me in his inmost circle and saved my soul that would have slipped in the well of Samsara full of poision (containing serpents like wives and children) following unenlightened folk, pursuing petty and paltry pleasures.

प्रभवाहिकूपे प्रकृष्टे संसाराख्ये, अहिसदृशस्त्रीपुत्रादिभिः युक्ते कूपे।
सुरर्षिणा - नारदेन। कामाभिकामं - विषयान् इच्छंतं जनं।
अनु - अनुसृत्य। प्रसंगात् - मम मातुरर्थे। आत्मसात्कृत्वा - आत्मीयेषु
अयमेक इति बुद्धिं कृत्वा। भृत्यानां - भागवतानां सेवाम्।

**सोऽहं प्रियस्य सुहृदः परदेवताया लीलाकथास्तव नृसिंह विरिंचिगीताः।
अंजस्तराम्यनु गृणन्गुणविप्रमुक्तो दुर्गाणि ते पदयुगालयहंससंगः ।।२१९।।**

(219) Bhakta Prahalada puts forth the strength of his surrender:

O Lord Narasimha, seeking shelter in Thy sacred feet served by the pious Paramahamsas (ascetics) of pure hearts and fervent devotion, I am totally unattached to the sense-objects. You are the dearest to me, the unrelated relative, the Supreme praised by Brahmaji and others. Narrating the glories of Thy sportive activities, I will easily traverse the trammels of life. (So Gurubhakti leads to Hari-Bhakti मुकुंदभक्त्यै गुरुभक्तिजायै। and deals out all the Purusharthas of life.)

गृणन् - कीर्तयन्। गुणविप्रमुक्तः - विषयसंगवर्जितः।

**कस्तं त्वनादृत्य परानुचिंतामृते पशुत्वमसतीं नाम युंज्यात् ।
पश्यन् जनं निपतितं भववैतरिण्यां स्वकर्मजान् परितापान्जुषाणम् ।।२२०।।**

(220) Sage Suka alerts King Pariksita that to be ever alive to the sweet memory of the Lord is an important trait of a Vishnu-Bhakta:

Can he be one other than a beast who seeing people tumble in the sea of Samsara tantamount in suffering to the Vaitani (river) in Hell and taste the (ugly) fruits of their (evil) deeds, enter the same eddy, shorn of sadanusandhana (that Lord deals out fruits according to our deeds), devoid of contemplation and devotion to His Lord, his unexpectant benefactor, turning away from Him tempted by the tinsels of life?

तथा कुर्वाणः पशुरेवेति। कूपादिकं अनर्थसाधन मिति जानन्नपि,
तत्र पुनः स्वयं निपतति। परानुचिंता - विषयानुचिंता।
हरिं अनादृत्य परस्य नारकं दुःखं भवतीति जानन्नपि।

**यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।
यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ।।२२१।।**

(221) Lord Krishna tells the Sages who had arrived at the sacrifice conducted by Vasudeva:

He who is a professed Dehatmavadi deems the body associated with the Tridoshas (Vata, Pitta and Kapha) as the soul, who regards his wife and children alone as his own near and dear ones (forgetting that they are God's gifts), who adores the images of stone and copper as deities, who regards the waters of the river and lakes as sacred (with the least idea of its presiding deities) - such a Mythyajnani with such Paranuchinta (perverted thinking) bearing no respect for the Brahmajnanins, forgoes (deserves not) the title of Man and is fit to be reckoned as a donkey in the forest.

वातादयः - त्रयो धातवः यस्मिन्। कुणपे - देहे।
आत्मबुद्धिः - आत्मेति - अहमिति बुद्धिः। स्वधीः - स्वकीया इति बुद्धिः।
भौमे - शिलादौ प्रतिमादौ। ईज्यः - पूज्य इतिधीः।
अभिज्ञेषु - भगवत्तत्वं जानत्सु। गोखरः - आरण्यकोमृग विशेषः।
'न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः। ते पुनंत्युरूकालेन दर्शनादेव साधवः' - अतः सत्सु भक्तिः आवश्यकीति।

Summary:

To keep the mind and senses ever chasing the sense-objects in duress and engage in constant memory singing the glories of the Paramatman, is the chief remedy to cleanse the mind and maintain its composure. But purity of mind alone leads not to permanent release. It is Bimbaparoksa, the Sastras declare, that is the gateway to salvation. The special Guru arrives at right time to initiate the Sadhaka in Bimbopasana. This Prakarana tabulates the characteristics of this God-sent Preceptor. He is a good-intoxicated soul, engaged in His uninterrupted memory, hymning and propagating His Majesty. Guru-Bhakti paves the path to Hari Bhakti. Guruseva is essential for His unimpeded favour. For gaining Him the Sadhaka should always serve the Bhagawatas.

। इति बिंबोपासकगुरुप्राप्तिप्रकरणम् ।।१८।।

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भवाय नस्त्वं भव विश्वभावन त्वमेव मातात्मसुहृत्पतिः पिता।
त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥२२२॥

(222) Suta narrates the way the subjects of Dwaraka welcomed and entreated Lord Krishna:

O Lord, the eight-fold dispenser of the world, the most beloved of us, dowering on us auspicious qualities like knowledge and devotion, You are our whole and sole, father, mother, brother and relative, the unexpectant friend and obliger, our Lord and Preceptor, our Supreme deity. Serving you with devout devotion we will be blessed indeed and attain the highest objectives of life.

भवाय - भक्त्यादिरूपमंगलार्थंभव। अनुवृत्या - सेवया। कृतिनः - प्राप्त पुरुषार्थाः। पतिः- स्वामीचेति।

न ब्रह्मणः स्वपरभेदमतिस्तव स्यात्सर्वात्मनः समदृशः स्वसुखानुभूतेः ।
संसेवया सुरतरोरिव ते प्रसादः सेवानुरूप उदयो न विपर्ययोऽत्र ॥२२३॥

(223) Yudhistira euologizes Lord Krishna before he sends Bhimsena and Arjuna with Him for the slaughter of Jarasandha:

Paramatman (The Supreme Lord of this universe) is full in every sense of the term, experiencing His bliss infinite. He is named Sama, as he sees all with an equal eye - according to their standing and deals out fruits commensurate with their deeds and distributes his favour like the wish-yielding tree (Kalpa-Vriksa) proportionate to their laudable services. There never can be any disparity between the seva of the Sadhakas and the rewards they reap as He is the only one shorn of Abhimana of Me and mine. (He creates and protects, no doubt, but when time comes, he budges not to demolish his own children.)

ब्रह्मणः - पूर्णस्य। स्वपरभेदमति - स्वीयः परकीयः इति भेदबुद्धिर्न स्यात्। समदृशः - सर्वभूतान्येकप्रकारतया पश्यतीति - न वैषम्यं। तव प्रसादः सेवानुरूपः। सुरतरोः प्रसादः यतः। उदयो - उदयः - फलं तु प्रसादजन्यमिति। फले विपर्ययो - व्यत्यासः नास्तेवेति।

एवं सुरासुरगणाः समदेशकालहेत्वर्थयोगगतयोऽपि फले विकल्पाः ।
तत्रामृतं सुरगणाः फलमंजसापुर्यत्पादपंकजरजःश्रयणान्न दैत्याः ॥२२४॥

(224) Summarising the story of Samudra-Manthana (churning of the ocean), Sage Suka tells King Pariksita:

If so, then why during the churning of the ocean the Gods and demons commanding similar means, the place - the Milky ocean, the time of curdling, the rope - Vasuki, the serpent king, moving in unison with their relevant strength, with a common purpose of winning ambrosia, achieved dissimilar fruits? Though both secured several enviable gifts like Airavata and Varuni (wine), the demons missed the main fruit - Amrita while the Gods enjoyed it to their heart's content. This disparity in the rich reward is due to the favour of Lord Narayana as they took refuge in the holy dust of His Lotus-feet while the demons, his stnead-fast and perpetual haters failed to secure it (His grace). (It is this hiatus in their Sadhana that lead to the gaping gulf in their Siddhi.)

समाः - समानाः देशकालौ। विकल्पाः - भिन्नौ - विरुद्धौ, कल्पौप्रकारौ येषांते। हेतुः - मंदिरादिसाधनम्। अर्थः - प्रयोजनं। अमृत लाभ-लक्षणम् उद्येश्यम्। गतयः - आकर्षणादयः - शरीरव्यापाराश्च येषांते।

नैषा परावरमतिर्भवतो ननु स्याज्जंतोर्यथात्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव तेप्रसादःसेवानुरूप उदयो न परावरत्वम् ॥२२५॥

(225) Bhakta Prahlada hymns the olympian (Lord Narasimha):

Oh Lord Narashimha, the unrelated relative of the world, though you look on all the beings in the world alike, you treat them according to their deserts. It is the disparity in the sadhanas of the sadhakas that leads to dissimilar fruits. The grace of the Lord attained is in accordance with the staunch service they render to their Maker, like the Kalpa-Vriksa distributing its fruits (as they serve so they reap).

सुरतरुः - कल्पवृक्षः। प्रसादानुरूपः - प्रसादश्च सेवानुरूपः - सुरतरोः प्रसाद इव। प्रसादतारतम्यं सेवाधीनं।

नाहं तु सख्यो भजतोऽपि जंतून् भजाम्यमीषामनुवृत्तये यथा ।
तथैव मत्तः फलसंपदः स्युरुच्चावचाः कल्पतरोरिवार्थिनाम् ॥२२६॥

(226) Lord Krishna manifesting again during Ras-Krida among the grieving Gopis, elucidates the foregoing statement:

O blessed Gopis: I distinguish not among souls as mine or not mine on the simple basis that they serve me or not, nor do I differentiate among my devotees as higher or lower and distribute my favours greater or less. But I deal out fruits depending on the strength and stickiness of their Niskama services. In this regard, I am as impartial as the Kalpa-Vriksa - the wish-yielding tree. Taratamya - distinction rests on the richness of the services rendered.

न भजामि - न पश्यामि। अनुवृत्तयो यथा - यादृश्यः सेवाः तादृश्य एव फलसंपत्तयः। मत्तः - मम सकाशात्।

त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं त्वयैवाद्य तदेव शोभनम् ।
मन्ये महानस्य कृतोऽप्यनुग्रहो विभ्रंशितो यच्छ्रिय आत्ममोहनात् ।।२२७।।

(227) Bhakta Prahlada entreats the Paramatman when his grand son Bali Chakravarti is bound by Varunapasa:

O Lord: You have dowered on Bali the exalted status of Indra and today you alone have stripped him of his crown and kingdom. I consider both these works (acts) of thine as conducive to his welfare. In fact, whatever takes place with Thy sweet will is indeed salutary. This is how the Bhagawatas reckon thy gifts. Not only are they wholesome but they are abounding with thy Grace. You have deprived him of his affluence to uproot his attachment for wealth.

ऊर्जितं - उत्कृष्टं ऐंद्रं पदं। शोभनं - त्वदिच्छया यद्भवति तदेव शोभनमिति मंतव्यं भागवतैरिति भावः। न केवलं सुखकरं किंतु महाननुग्रह साधनं च। श्रियः - संपदः सकाशात्। विभ्रंशितः - चालितः।

यत्पादयोरवशधीः सलिलं प्रदाय दूर्वांकुरैरपि विधाय सतीं सपर्याम् ।
अत्युत्तमां गतिमसौ भजते त्रिलोकीं दत्वा न विक्लवमनाः कथमार्तिमृच्छेत् ।।२२८।।

(228) Chaturmukha Brahmaji entreats to Bhagawan Vamana (for Baliraja) out of commiseration:

Even when you are worshipped with staunch devotion and steadfast faith (without the correct knowledge of Thy majesty) with the simple pouring of water on Thy holy feet (no Panchamruta Abhiseka) and offering

tender grass (no rich Naivedya) you grant them their highest destined end (Moksa) - so blessed is your mercy. Then how is it that this Bali-Chakravarti, who (has parted his lordship of the three worlds) least hurt with thy dealing (with a cheerful mind and a devoted heart) with him, embraces this humiliating agony (the Varuna Pasa). (It is not proper that he should court grief - Brahmaji is more out-spoken compared to Prahlada.)

अवशधीः - न बुद्धिपूर्वकं। सतीं सपर्यां - उत्तमां पूजां।
भजते - प्राप्नोति। अविक्लवमनाः - न विषादयुक्तः।
आर्तिं ऋच्छेत् - पाशबंधादिना अपमानरूपां आप्नुयात्।

बिभेमि नाहं निरयात्पदच्युतो न पाशबंधाद्व्यसनाद्दुरत्ययात् ।
न चार्थकृच्छ्राद्भवतो विनिग्रहादसाधुवादाभ्रशमुद्विजे यथा ॥२२९॥

(229) Having assured a gift of land measuring (Lord Vamana's) three feet and unable to keep it up, he discharges his pledge by praying the Lord to keep the third foot on his head which yet remains unmeasured and gives vent to his pent-up precious feeling:

Fallen as I am, from my enviable dignified state, I fear not the horrors of Hell, the excruciating agony of Varuna-Pasha nor am I aggrieved for having forgone my fortune. But I am highly apprehensive (causes me great concern) of a false promise (a pledge of charity unfulfilled). (How cruel and crucial are the tests of the Almighty. Oh the bravery, the stead-fast courage of the Bhagawatas. Equally surprising is His matchless mercy and overflowing grace.)

अहो भागवती परीक्षा, अहो भागवतानां दार्ढ्यं, अहो कृपालुता भागवती।
अर्थकृच्छ्रात् - कोशः गतः इति दुःखात्। असाधुवादात् - अनृत भाषणात्।
भृशमुद्विजे - अत्यंतं दुःखितः। तव पादत्रयं दास्ये इत्युक्त्वा न दत्तवानिति।
न बिभेमि - मनोग्लानिमान् न भवामि।
जहौ सत्यं न सुव्रतः धर्मो नायं त्यजति सत्यवाक्।

भ्रातुर्विरूपकरणं युधि निर्जितस्य प्रोद्वाहपर्वणि च तद्वधमक्षगोष्ठ्याम् ।
दुःखं तदुत्थमसहोऽस्मदयोगभीत्या नैवाब्रवीः किमपि तेन वयं जितास्ते ॥२३०॥

(230) Lord Krishna tried even the patience of Rukmini in putting to test her one-pointed love and devotion to Him, before he showered his grace on her. Then what of other outstanding devotees?

Lord Krishna spoke to Rukmini : You patiently bore (kept quiet, unperturbed) my seemingly two atrocious acts without the least protest (defying gestures) - the humiliation heaped on your brother defeated in the battle with the shaving his crown and mustache (as if adding insult to injury) and his slaughter at the game of dice during the marriage festivities of Aniruddha, with the righteous fear that I may be disturbed with your dejection. (Any other woman in your stead would have revolted against such (seemingly) outrageous acts and created ugly scenes). You have won Me with your peerless devout devotion and will be the rich recepient of my unimpeded grace.

अयोगः - मनोविक्षेपः। उत्थं - उद्भूतं। असह - मनोविक्लवप्राप्ता। प्रोद्वाहपर्वणि - विवाहकाले। जिताः - तव भक्तिदार्ढ्यानुसारेण असदृशानुग्रह कर्तारो भवाम इति।

अहो बकीयं स्तनकालकूटं जिघांसयाऽपाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेम ।।२३१।।

(231) Uddhava whole-heartedly praises the Majesty of Lord Krishna deeply aggrieved by his departure to Vaikuntha before Vidura:

In whom shall we seek refuge other than Lord Krishna of boundless mercy who granted a coveted place to even Putana, the devilish woman feeding on flesh, the slaughterer of countless babies, who suckled him as an infant with her bosom filled with Kalkuta poision desirous of killing him, just similar to one dowered on yashoda, his foster-mother who fondled and brought him with extreme care, deep devotion and tender affection? (There is no one else so compassionate as He like the celestial river Ganges flowing alike on regions high and low.)

(Mention be made here that in Putana there were two souls the demon Tratika and the Apsara Urvasi. Tratika received her destined end - Tamas and Urvasi reached the celestial world attained by the Apsaras.)

बकी - मांसादिदुष्टभक्षणशीला। अत एव असाध्वी।
जिघांसया - हंतुमिच्छैव। अपाययत् - पाययामास।
धात्र्याः - पोषणादिकर्त्र्याः यशोदायाः। उचितांगतिं लोकं।
लेभे - प्राप। ईदृशो दयालुर्नास्त्येवेति भावः।

कः पंडितस्त्वदपरं शरणं समीयाद्भक्तप्रियादृतगिरः सुहृदः कृतज्ञात् ।
सर्वान् ददाति सुहृदो भजतोऽपि कामानात्मानमप्युपचयापचयौ न यस्य ॥२३२॥

(232) Akrura Praises Lord Krishna as the parama-Gatihi (परमा गतिः) - Supreme resort:

To your beloved devotees who worship you with devout devotion and winning psalms of praise, you deal out fruits according to their abilities. You, as the father and mother are merciful enough to give up yourself to them - grant Sayujjya Mukti. It goes without saying that you satisfy all their expectations. Even then you suffer no increase or loss in your innate lordliness. This being so, how can the wise (discreet) seek shelter in some one else than you the Supreme, the ocean of compassion, the unrelated relative, (like a dullard digging a well on the sandy bank of the Ganges).

सुहृदः - प्रियस्य भक्तस्य - आत्मानमपि ददाति यदा।
पितृत्वादेरुप - लक्षणमिति भावः। उपचयापचयौ - सर्वान् प्रति दानेऽपि
वृद्धिर्न्हासौ यस्य नस्तः। शरणं प्राप्नुयात् - भक्तिपूर्वकं भजेत्।
कृतज्ञात् - अनिमित्त उपकारी। भक्तप्रियादृतगिरः कृपालुवं
तद्वाक्यश्रवणेन ज्ञायत इति। भक्ताः प्रियाःयस्य। ऋतार्थ -
सत्या गीःयस्य तस्मात् समीयात् - आप्नुयात्।

यत्सानुबंधेऽसति देहगेहे ममाहमित्यूढदुराग्रहाणाम् ।
पुंसां सुदूरं वसतोऽपि पुर्यां भजेम तत्ते भगवन्पदाब्जम् ॥२३३॥

(233) Sage Maitraiyi tells Vidura who wishes to listen to the unbounded Majesty of the paramatman:

O Lord : Even though you inhabit the bodies of these souls who are persistently attached to their dwellings, wives and children (the perishable inauspicious), full of the feeling of Me and mine, you are far from them (hard to be attained by them). They secure not your support nor do they strive to know Thy infinite glory. We seek shelter in Thy Lotus-feet of immense lordliness.

असति - अमंगले। अनुबंधैः - पुत्रदारादिभिश्च सहिते। देहगेहे - देहेन
सहिते गेहे। देहे अहमिति। दुराग्रहाणां - निरुढाग्रहाणां पुंसां।
सुदूरं - दुर्लभं। अध्यात्मप्रवणता श्रीहर्यनुग्रहविशेषमंतरा सुदुर्लभेति भावः।

भूतैर्महद्भिर्य इमाः पुरो विभुर्निर्माय शेते यदमूषु पुरुषः ।
भुंक्ते गुणान्षोडश षोडशात्मकः सोऽलंकृषीष्ट भगवान्वचांसि मे ।।२३४।।

(234) Sage Suka salutes the Supreme and narrates his Majesty to King Pariksita couched in the form of a dialogue between Brahmaji and Narada:

The omnipresent Lord created the bodies of the Jivas (the real father) constituted of the five great elements like the earth. As he resides in them as their regulator he is called Purusha. The sixteen Tatwas in the bodies (the five, Srotra and other indriyas, the five, Vak and other indriyas, the five, Manas and other Indriyas and Intellect) happen to be his control cabins. This Independent Ishwara propels them to function with his sixteen separate forms and experiences the essence of the sixteen objects untouched by their defects. May this glorious one be gracious to embellish my expressions. Let these words please Him and his devotees.

महद्भिर्भूतैः - पृथिव्यादिभिः। पुरः - शरीराणि। पुरि शेते यस्मात् तस्मात् पुरुषः। निर्माय - यश्च देहस्य कर्ता स एव पितेत्युच्यते। भगवान् मुख्यः पिता अन्यस्तु निमित्त, मात्रं। गुणान् - विषयान्। भुंक्ते - अनुभवति। अलंकृषीष्ट - अलंकुर्यात्। स्वस्य, स्वभक्तानांच प्रीतिजनकानि कुर्यादिति।

सृष्टं स्वशक्त्येदमनुप्रविश्य चतुर्विधं पुरमात्मांशकेन ।
अथो विदुस्त्वां पुरुषं संतमत्र भुंक्ते हृषीकैर्मधु सारघं यतः ।।२३५।।

(235) Mahadeva the staunch devotee of Lord Narayana, advises Prachetasa:

The omnipotent Lord creates the bodies of Jivas (of four kinds - udvija, Jarayuja, Swedaja and Andaja) with his inherent prowess, enters (is their indweller) and moderates them with his various Forms. So He is reckoned as Purusha and enjoys enough the essence of the delights (experienced to some extent by the Jivas) unaffected by its agonies.

जरायु जातिभेदन चतुर्विधम्। आत्माशंकेन - स्वशक्त्या - स्वरूप समूहेन। संतं - वसंतं। मधु - सुखमेव। सारघं - सारमात्रं - अत्युत्कृष्टं - निरति शयमिति।

स वा इदं विश्वममोघलीलः सृजत्यवत्यत्ति न सज्जतेऽस्मिन् ।
भूतेषु चांतर्हित आत्मतंत्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः ।।२३६।।

(236) Suta summarises the majesty of the Supreme Lord :

The illustrious Almighty creates the entire universe, guards it with great care and when the time is ripe, he relentlessly ruins it. He creates the body with the five elements and resides in it as its regulator (indweller) and impeller - being the Lord of the Manas and the five sense-organs like the ear and through them enjoys the essence of things but is never soiled by their merit and sin because of his unqualified Independence. (This creation is the sport (Leela) of the Merciful Lord born of his excessive ecstacy (आनंद उद्रेकः) for the welfare of the Jivas (पर प्रयोजनं)to enable them to attain their destined goal.)

विश्वं - समस्तं। इदं जगत्। भूतेषु - निर्मितेषु शरीरेषु।
जिघ्रति - अनुभवति। न सज्जत - तत्कृतेन पुण्यपापादिना न लिप्तो भवति।
आत्मतंत्रः - स्वतंत्रः।

Summary :

Adhyatmasastra intends to narrate the nature of the Paramatman and the relation of the Jiva with the Lord. Paramatman is the vault of infinite virtues derelict of all defects, dealing out fruits to his devotees according to the depth of their devotion. Like the kalpataru he confers rewards commensurate with the extent of the services of the Sadhakas. Souls with different capacities render varied services and receive befitting benefits. Even though the Asuras toiled as much as the Gods to churn the milky ocean, the Gods got nectar while the unwise demons were to be content with wine. The Almighty is the Ocean of Mercy yet he puts his devotees even like Bali Chakravarti to crucial tests (binding him with Varuna-pasha) for his breach of promise and seeing his stead-fast faith and undaunted courage he showered his grace on him. In fact, when he is pleased, he gives Himself to them. How fortunate are such staunch devotees!

Paramatman creates the world for the welfare of the Jivas. He is merciful enough to provide opportunities for the deserving souls to reach their cherished ends. That is why He should be adored by his devotees in all ways as father, Lord, Friend, relative and preceptor with full dedication.

।। इति अध्यात्मप्रकरणम् ।।१९।।

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पानेनतेदेवकथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य बोधं यथांजसा त्वापुरकुंठधिष्ण्यम् ॥२३७॥

(237) The Presiding deities extol the Paramatman entreating Him to dower on them devotion to carry out his dictates (the way to achieve Bhakti-yoga) :

O Lord, a listening to the impressive accounts of Thy exquisite sportive deeds, sweet as ambrosia, leads to the increase in devotion and with the doubts dispelled brings in enlightenment, the very cream of Vairagya (ascetcism) and ultimately enables the Aparoksa Jnajni to easily attain the eternal celestial abode - Vaikuntha (from where there is no return to Samsara).

विशदाशयाः - शुद्धांतःकरणाः। बोधं - अपरोक्ष ज्ञानं। अंजसा आपुः - सम्यक् प्रापुः। द्विविधा हि योगिनः। श्रवणादि जन्यभक्तिप्रधानाः भक्ति योगिनः। वायुजन्यप्रधान समाधि योगापरपर्याय हठयोगिनश्चेति। तत्र ते प्रथमाः तेषां कालविलंबेन भवंत्यपि मुक्तिः अंजसैव भवति। ये च द्वीतीयाः तेषां शीघ्रमेव भवंत्यपि न पूर्वेषामिव अंजसा। मुक्तौ शैर्घ्यं द्वितीयेषु प्रथमेषु फले विशेष इति गुणतः साम्यम्।

तथापरे त्वात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशंति तेषां श्रमः स्यान्न तु सेवया ते ॥२३८॥

(238) The path of the Hata-yogins :

The other ones - The Hatayogis, the more enterprising and the resolute ones (on the strength of Samadhiyoga) subduing the powerful Prakrti (the unruly senses) soon enter (attain) you, the Supreme Lord (Prursha). But their (breath-control) discipline is more strenuous and involves greater suffering compared to the Bhakti-yogins who reach you though delayed, through devotion and dedicated service.

धीराः - साहसिनः। बलेन - वायुनिरोध रूपस्य बलं - सामर्थ्यं तेन। जित्वा - शीघ्रमेव जित्वा। पुरुषं विशंति - त्वामेव प्रविशंति।

धर्मं तु साक्षाद्भगवत्प्रणीतं न वै विदुर्ऋषयो नापि देवाः ।
न सिद्धमुख्या असुरा मनुष्याः कुतो नु विद्याधरचारणादयः ॥२३९॥

(239) Bhagawn himself composed the Bhagwat Dharmas to enable its pracitioners to secure salvation straightway (the sages like sanaka initiated in Bhagwat Dharma opine alike and the wise have understood it according to their ability). When the sages, the other Gods, the great Siddhas, Vidyadharas and Charanas have not comprehended it in entirely, then what of men and the Daityas?

साक्षात् (मुख्यं - मुक्तिलक्षण फलं उद्दिश्य) प्रणीतं - रचितं। नाधुनिकैः स्वबुद्ध्या कल्पितं। स एव भागवत इति। भागवतोत्तमैः सनकादिभिः भगवदुपदिष्टैः उद्दिष्टमिति भावेन उक्तम्। न वै विदुः - कार्त्स्न्येन विदुः।

The Anusthana (practice) of Bhagawat Dharmas are the prime means of attaining Moksa. They are beyond the pale of common understanding. Even the Gods and sages can know them according to their capacity. None excepting the Almighty can divine them in entirety.

Entreated by yudhistira, Devarshi Narada narrates the Bhagawat Dharmas. They are detailed in the seventh and eight cantos of Bhagawata, They are thirty in number. They are summed by Vishnutirtha and succinctly put forth in a telling manner, They are as under:

भगवन् श्रोतुमिच्छामि नृणां धर्मं सनातनम् - इति युधिष्ठिरेण पृष्टो नारदो वक्ति - वक्ष्ये सनातनं धर्मं नारायण मुखाच्छ्रुतं।
लोकानां स्वस्तयेऽध्यास्ते तपो वदरिकाश्रमे।।
धर्ममूलं हि भगवान् सर्ववेदमयो हरिः। येन धर्मेणात्मा हरिः प्रसीदति। प्रसन्नः पुमर्थं प्रयच्छति। नृणामयं परोधर्मः सर्वेषां समुदाहृतः।
त्रिंशल्लक्षण संयुक्तः सर्वात्मा येन तुष्यति।
मुमुक्षूणामपि तत्साधन विशेषं विशेषतः अविदुषां मोक्षार्थं यदुपाय समुदायः भगवता प्रोक्तः स एव हि भागवतो धर्मनाम। मोक्षश्च भगवत्प्राप्तिरेव। तत्र च साधनं भगवत्प्रसाद एव। तस्मिंश्च साधनं उपायसमुदायः। सच प्रकारो द्विविधः। प्रोज्झित कैतवत्वं परमत्वं चेति। परमपुरुषार्थप्रतिबंधकत्वमेव हि नीचत्वं। तन्निवृत्तिरेव चोत्तमत्वं। उभयथा निर्व्यलीके चानुपदमेव वक्ष्यते। अमायया अनुवृत्त्या च तुष्येदात्मात्मदो हरिरिति।

Those desirous of salvation but ignorant of the means to secure it should diligently practise the group of thirty Dharmas narrated by

Lord Vedavyasa styled as Bhagawat Dharmas. The attainment of the feet of the Lord is Moksa. The Grace of the Lord is the avenue to reach Him. The practice of the Bhagwat Dharmas enables the eligible to earn his favour. They should be so sedulously observed that they please Him. In that case, it should be free from fraud and be on an exalted level - derelict of all dross, otherwise it hampers the path of Perfection. It applies uniformly to all Bhagawat Dharmas.)

जितमजित तदा भवता यदा भवान् भागवतं धर्ममनवद्यम् ।
निष्किंचना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ।।२४०।।

(240) King chitraketu with his mind purified of its sins by the holy (darshan)sight of God Shehsa praises the Supreme:

O Lord Ajita : you have succeeded since the work to be turned out in your incarnation as Lord Vedayasa is terminated. you have exhorted the perfect (defectless) Bhagawat-Dharmas to sages like Sanatkumara and others who are shorn of the desire for worldly objects and firmly fix their minds in the Paramatman and covetedly observe the Bhagwat-Dharmas to rid themselves from the shackles of Samsara and to attain salvation. (The Bhagwat Dharmas are a panacea (the sovereign remedy) for the ills of life and enable the Sadhaka to scale the heights of the highest heavens.)

अनवद्यं - दोषरहितं। भविनां - संसारिणां। अपवर्गा य - मोक्षाय।
जनितं - जयः प्राप्तः। अवतार प्रयोजनस्य सिद्धेरिति भावः।
निष्किंचनाः - किंचिदपि अपेक्षणीयं प्राकृतं वस्तु नास्ति ते।
आत्मारामाः - भगवन्निष्ठाः। भवनिवृत्तावपि सर्वज्ञशिरोमणिना (वेदव्यासेन)
तदुपायभागवतधर्म कथनं। भागवतैर्भवद्भिः भक्त्या तत्सेवनंच।
तदुभयं च सिध्दमिति।

विषममतिर्न यत्र नृणां त्वमहमिति मम तवेति च ।
योऽन्यत्र विषमधिया रचितः स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ।।२४१।।

(241) Being purged of the pride that I am the (Independent) doer (The feeling that this is mine, that is thine) and the (independent) enjoyer of the benefits there of, on the part of the observer of Bhagawat Dharma constitute its two cardinal characteristics. The fruits thereof

are also (solid) imperishable and keep the Sadhaka away from the evil deeds. Other Dharmas devoid of these significant traits happen to be defective, dealing out fading fruits and very sinful

यत्र - यस्मिन् धर्मे। अहम् - अहमेव कर्तेति। तथेदं साधनं फलं वा ममैवेति। इत्येवं द्विविधा मतिः - अभिमानः। नृणां - [illegible]। [illegible] त्याग पूर्व [illegible] भागवतो धर्म इति लक्षणम्। अत एव अक्षयफलः पापाजनकंच। अन्यत्र - अन्यो यो धर्मः। विषमधिया - अहंम [illegible] रचितः। अत एव अशुद्धः - सकेश्या अनुष्ठित [illegible]। तत एव च क्षयिष्णुफलकः। अधर्मबहुलः -बहुपापसाधनं च।

न व्यभिचरति तवेक्षा यया ह्यभिहितो भागवतो धर्मः।
स्थिरचरसत्त्वकदंबेष्वपृथग्धियो यमुपासते त्वार्याः ॥२४२॥

(242) Bhagawat Dharmas are narrated by the omniscient Bhagawan and their observance with diligence and devotion leads to the supreme goal of salvation. His statements ever stand vindicated: His mental resolves are never foiled (Bhagawan being Satya-Sankalpa). This is no individual judgement but is verified by valid proofs. The high-souled ones who practise the Bhagawat Dharmas always remember the Lord, the indweller in the sentient and the insentient. They carry the firm conviction that Paramatman is the independent doer of all deeds and dedicate them to him as his Pooja (the seminal trait of Bhagawat Dharma). Such worship beyond doubt brings in rich dividends - lifts him to the blessed land.

इदमुदितं भवति - प्रेक्षावता भगवता मोक्षसाधनतया अभिहितस्य भागवत धर्मानुष्ठानस्य - अबाधितत्वात्। प्रेक्षा अर्थव्यभिचारिणीत्यस्य व्याहतत्वात् - व्यासेन त्रिवारं वेदान्विचार्य भागवतं कृतं - तथा कदापि न व्यभिचरति। ईक्षया - प्रतिभया। स्थिरचरसत्वकदंबेषु - चराचर भूत निवहेषु। यथार्थज्ञान - मिथ्याज्ञानरहित। आर्यः - ज्ञानी। भागवतधर्माणां अनुष्ठातारश्चेतनाचेतनगणस्थितं श्रीहरिं मनसा मानयंतः क्रियमाणं मत्पूजार्थमस्तु इत्यनुसंदधानाएवानुतिष्ठंति।

यत्पादपंकजरजः शिरसा बिभर्ति श्रीरब्जजश्च गिरिशः सह लोकपालैः।
लीलातनूः स्वकृतसेतुपरीप्सया यः काले दधत्स भगवान् स्वकृतेन तुष्येत् ॥२४३॥

(243) Kalindi extols Lord Krishna when she sees him for the first time :

O Supreme Lord Krishna! Goddess Mahalaxmi, Chaturmukha Brahma, Mahadeva, Indra and the Lokapalas (regents of the world) bear on their head with reverence the holy dust of thy Lotus-feet and reap rich rewards (become Nitya-mukta, Jivan-mukta and are assured of liberation respectively). you incarnate (manifest) in the world to protect the Bhagawat Dharmas propounded and propagated by you when the limitations laid down are flouted by unruly Kings and Adharma is on the increase. Be you are pleased by our deeds done with the awareness that you are the independent doer (being the indweller, propelling us to do those actions).

(The four traits of Bhagawat-Dharma are narrated (1) To lead the eligibles to the goal of Salvation by severing the shackles of Samsara with the observance of the Bhagawat Dharmas, forms its foremost trait. (2) The performance of the Karmas rid of the pride of me and mine is the next on the list. (3) To do ones duties as the adoration of the Almighty is its third outstanding characteristic (4) To regard the Paramatman as the Independent doer of all deeds, through the embodied souls (his instruments) is the fourth distinguishing feature.)

(The much-coveted Moksa is two-petalled : total deliverance from grief and eternal happiness. The first is achieved by processing Karma-turning Sakama-Karma into Niskama Karma, abstaining from the feeing of the Independent Agency and the second is attained by penitence for his pride (independent agency) and dedicating his deeds as the worship of the divine.)

अथापि यत्पादनखासृष्टं जगद्विरिंचोपहृतार्हणांभः ।
सेशं पुनात्यन्यतमो मुकुंदात्कोनामलोके भगवत्पदार्थः ॥२४४॥

(244) Suta elucidates how the term Bhagawan primarily connotes the Supreme Lord alone :

Moreover, who else than Mukunda (the bestower of beatitude) deserves to be styled as Bhagawan (the Venerable), the mere touch of the tip of the nail of whose foot to the brink of Brahmanda made the outer pure water trickle inside? It was (wisely) used by his son Brahmaji to lave the holy feet of his father. It sanctified Shankara

(when he bore the padodaka on his head with devout devotion) and the world wherever it flowed under the name of the Ganges.

मुंकुंदादन्यः कः पुरुषः भगवत्पदस्यार्थः भवेत्। न कोऽपि। मुकुंदः - मोक्षस्य दातुः। भगवत्पदम् अत्र तु पूज्य एवार्थो विवक्ष्यते। अवमृष्टं - निर्गलितम्। उपहृत - स्वीकृत पादप्रक्षालनादिकम्। ईशेनहरेण सहितं जगदेव पुनाति। २ यच्छौचनिःसृतसरित् प्रवरोदकेन तीर्थेन मूर्ध्न्यधिधृतेन शिवः शिवोऽभूत्। तन्निवर्तक मार्जवं अवश्यं संपाद्यमिति सूचितम्।

तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः ।
अमायिनः कामदुघांघ्रिपंकजं यथाधिकारावसिसितार्थसिद्धये ।।२४५।।

(245) Prithu Chakravarti (emperor) tendered this noble advice to his subjects :

Take shelter in the Lotus-feet of the Lord - the Kamadhenu (that yields all cherished desires), doing your enjoined duties according to your abilities without deceit, with your body, mind and speech fully engaged in His contemplation. (This Ruju - Marga (Arjava) straight-forwardness - being alike in body, mind and speech and service done to the Supreme in this manner brings in bounteous (imperishable) fruits.

आत्मवृत्तिभिः - भगवद्विषयतां प्रापितैः। अमायिनः - कापट्यरहिताः। स्वकर्मभिः - स्वविहितकर्मभिः। मनोवाक्कायगुणैः - ध्यान स्तुति परिचर्यादिरुपैः कार्यैः। यथाधिकारं - अधिकारानतिक्रमेण। अवसितार्थ - निश्चितार्थ कापट्य राहित्य पूर्वकं कृतस्यैव भजनस्य क्लृप्त पुरुषार्थ हेतुतोक्त्या तत्सिद्धये।

स वेद धातुः पदवीं परस्य दुरंतवीर्यस्यरथांगपाणेः ।
योऽमायया संततयाऽनुवृत्त्या भजेत तत्पादसरोजगंधम् ।।२४६।।

(246) Suta communicates the necessity of the observance of Bhagawat Dharmas for knowledge that brings in the cherished Purusharthas :

He who ever adores with unflinching faith (without fraud) and unstinted service (observance of Bhagawat Dharmas) the discus bearer of infinite strength and is devoted to the supernal fragrance of his

Lotus-feet, well aware of his unfathomable majesty, - (his power to sustain and protect his devotees, etc.,) divines (according to his ability) the true nature of the Supreme (that makes him eligible for Moksa).

अमायया - कापट्यरहितया। संततयाऽनुवृत्या - निरंतर
सेवया - भागवतधर्मानुष्ठानरूपया। धातुः - भक्तपोषणादि कर्तुः।
परस्य परमात्मनः। पदवीं - स्वरूपस्थितिम्

इत्थं परस्य निजधर्मरिरक्षयात्तलीलातनोस्तदनुरूपविडंबनानि।
कर्माणि कर्मकषणानि यदूत्तमस्य गायेदमुष्य पदयोरनुवृत्तिमिच्छन् ॥२४७॥

(247) Suta concluding Krishna-Katha ascertains that if the practice of Bhagawat Dharmas are to be efficacious in bringing enlightenment, unintrrupted recital of hymns in praise of God is a must and listening to his exquisite activities (stories) is an aid to it :

Paramatman incarnates time and again (assumes many forms) for the protection of the Bhagawat Dharmas enunciated by Him and does marvellous deeds to imitate and instruct the mortals. Those desirous of serving Him should contemplate on His Lotus-feet and devotedly recite (sing) his glorious deeds that absolve them of all sins.

(The sincere service of God is a synonym for the observance of the Bhagawat Dharmas which leads to Jnana.)

अनुवृत्तिं - सेवां। परस्य - हरेः। कर्मकषणानि - पाप परिहारकाणि।
गायेत् - कीर्तयेत्।

मर्त्यस्तयानुसवमेधितयानुवृत्त्या श्रीमत्कथाश्रवणकीर्तनचिंतयैति ।
तद्धाम दुष्करकृतं जनतापवर्गं ग्रामाद्वनं क्षितिभुजोऽपि ययुर्यदर्थे ॥२४८॥

(248) The devoted service rendered by the mortals grows in weight every day (at every step) by listening and contemplating and extolling the celebrated deeds of the Paramatman that bring in fortune. By dint of such exalted service they will reach that supreme state, hard to be attained except by the few eligibles and for achieving which the great kings gave up their capitals and hied to the forest.

अनुसवं - प्रतिक्षणं। एधितया - वर्धितया। अनुवृत्तिं - सेवां।
श्रीमतो - श्रीप्रदा। क्षितिभुजः - भूपालाः। यदर्थे - यद्धामप्राप्तये।

ग्रामात् - ग्रामं विहाय। एति - याति। कृतेन - कर्मणा ।
दुःष्करं - दुष्प्राप्यं।

शृण्वंति गायंति गृणंत्यभीक्ष्णशः स्मरंति नंदंति तवेहितं जना ।
त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदांबुजम् ॥२४९॥

(249) Kuntidevi praises Lord Krishna who shielded Pariksita the target of Aswatthama's Brahmastra:

Those who repeatedly listen, sing, praise and remember Thy glorious sportive deeds, they alone see (attain) soon thy Lotus-feet longed for, that puts an end to the cycle of existence. (that silences the speed (of the flow) of samsara).

अभीक्ष्णशः - पुनः पुनः। ईहितं - अपेक्षितं। भव - संसार।
उपरमं - विरामः।

सर्वाणि मद्धिष्ण्यतया भवद्भिश्चराणि भूतानि सुता ध्रुवाणि ।
संभावितव्यानि पदे पदे वो विविक्तदृष्टिस्तदुताऽर्हणं मे ॥२५०॥

(250) Rishabharupi (assuming the form of Rishabha-bull) Paramatman taught his sons, the characteristics (of the quality) of Arjava - straight forwardness :

O my sons, the sentinent and insentient substances that are my abode are to be treated by my devotees at every step as my images, being entirely defferent from Me and then be propagated as such among the ignorant Jivas. This is my best propitiation (pleases me most).

मद्धिष्ण्यतया - मम प्रतिमात्वेन। संभावितव्यानि - माननीयानि।
विविक्ततया - भिन्नतया प्रतिमात्वेन। दृष्टिः संभावनम्।
अर्हणं - पूजा। भेदनैव न चैत स्मात्प्रियो विष्णोस्तु कश्चन।
यो हरेश्चैव जीवानांच भेदवक्ता हरेः प्रियः।
अतंर्देहेषु भूतानामात्मास्ते हरिरव्ययः।
संर्व तद्धिष्ण्य मीक्षध्वमेवं वस्तोपितोह्यसाविति।
जीवानां धिष्णतया (आश्रयतया) परमेश्वरस्य भेददर्शनम्।
विजयध्वजीये।

मनोवचोदृक्करणैर्हि तस्य साक्षात्कृतं मे परिबर्हणं तत् ।
विना पुमान्येन महाविमोहकृतांतपाशान्न विमोक्तुमीशः ।।२५१।।

(251) Adoration of the Almighty in the enjoined way with the mind, with words (extolling Him) and with the eye and other senses, is his excellent worship. If the Paramatman is not so ardently admired the human being will be unable to escape from the grief-yielding (bewildering) noose of God Yama.

परिबर्हणं - पूजा। कृतांतपाशः - यमपाशः। ईशः - समर्थः।
महाविमोहे - महामोहकराद्यमपाशात्संसारात्।

खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्वानि दिशो द्रुमादीन् ।
सरित्समुद्रांश्च हरेः शरीरं यत्किंच भूतं प्रणमेदनन्यम् ।।२५२।।

(252) Advice given to King Nimi by the sage Kavi:

Among the mobiles there are the bipeds and quadrupeds. Among the first the Brahmins and the cows among the second (group) are propitiated. Among the immobile the holy Tulsi Plant is worshipped. Why fight shy to adore the entire insentient and the sentient, the image of the Almighty?

The sky, air, fire, water, earth, stars, the beings, the quarters, trees and plants, rivers, oceans and all other substances are subject to God's control alone. They are his images. The devotee has to worship them all (with the feeling and conviction that the same lordly Parmatman abides in all of them) without the sense of shame bearing in mind that the Almighty is the Independent doer of all actions in all of them and adore them with prostrations involving (all the three) the body, mind and speech till the very sight of substances instantaneously brings to mind the memory of the Supreme Lord. This is to be done at all cost as it is the best means to attain His Prasada - and through it the highest Purushartha-Moksa itself.

त्रिविधमपि वंदनं - यावत्सर्वत्र हरिरेव स्थितः सर्वं कारयतीति निश्चित्य।
सर्वत्र प्रतीकदर्शनमात्रेण तत्स्मरणं

शृण्वन्सुभद्राणि रथांगपाणेर्जन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तदर्थकानि गायन्विलज्जो विचरेदसंगः ।।२५३।।

(253) The Sage Kavi exhorts King Janaka that one should not fight shy of repeating the name of the Lord and in doing deeds that please Him:

The devotee, unmindful of the people (whether friends or foes or indifferent, high or low) and the place and the environment participates with love and adoration, without a sense of humiliation wherever the auspicious names of Chakrapani (Lord Krishna-the discus-bearer) his divine incarnations and his glorious exquisite deeds are sung and narrated with great devotion and thus associates with the noble souls. This will dissociate him from the sense-pleasures and lead to the continuous remembrance and contemplation of the Lord (Asanga).

विचरेत्- विशेषेणैव चरेत् । असंगः अकारवाच्ये हरावेव ।
चिंतनाख्य संबंधवान् भवेत् । तदनेन सर्वत्र भगवच्चिंतनं कार्यं ।

जह्यासुरं भावमिमं स्वमात्मनः समं मनो धत्स्व न सन्ति विद्विपः ।
ऋतेऽजितादात्मन उत्पथस्थितात् तद्धि ह्यनन्तस्य महत्समर्हणम् ।।२५४।।

(254) Bhakta Prahlada relates to his father Hiranyakasapu:
Give up the demoniac disposition, treat all alike (without ire or envy). Really speaking there exist no distinctions like friends, the indifferent ones and the hostiles. They are makings of the mind due to its blemishes. The mind not in one's control treads the evil path - antagonistic to the righteous one accepted by the Bhagawatas. Giving a fair treat to one and all (abandoning hate) should be considered as the exquisite adoration of Lord Ananta.

भावं-स्वभावं । जहि-त्यज । आत्मनः-। समं-सर्वभूतेक ।
धस्व-स्थापय-कुरु। अजितात्। अत एव सन्मार्गं परित्यज्य असन्मार्गे
प्रवृत्तात्। विद्विषः वस्तुतो। न संत्येव। मनोदोषणैव तथा भासंते।
अनंतस्य-हरेः। महत् - अत्युत्तमम्। समर्हणं - पूजनमिति ।।
पूजया प्रसन्नेच भगवति किमलभ्यमिति भावः।

तं दुर्जयं शत्रुमसह्यवेगमरुंतुदं तन्न विजित्य केचित् ।
कुर्वन्त्यसद्विग्रहमत्र मर्त्यैर्मित्रैरुदासीनरिपुं विमूढाः ॥२५५॥

(255) Lord Krishna exhorts (Bhiksugita) to Uddhava:

Unable to vanquish this invincible foe (in the form of the mind) of formidable (unbearable) force engendering great grief, the indiscreet ones contend with those who are not their enemies and are indifferent or unfriendly to their companions thus betraying their ignorance.(This is Chitta-Viksepa-the distraction of the deluded minds.)

तं-मनोरूपमरुंतुदं-अतिदुःखं। असह्यः-सोढुमशक्यो वेगोयस्य।
विमूढाः- अज्ञानिनः। विग्रहः-कलहः। मित्रैरिति च मर्त्यानिति।
शत्रुषु मैत्र्याः-मित्रेषु वैरस्यौदासीन्यस्य च उभयत्र करणं असन्मार्गो विमूढैरेव सेव्यः। 'उत्पथश्चित्तविक्षेप' इति।

दस्यून्पुरं षण्णविजित्य लुंपतो मन्यन्त एके स्वजिता दिशो दश ।
जितात्मनो ज्ञस्य समस्य देहिनां साधोः स्वमोहप्रभवाः कुतः परे ॥२५६॥

(256) Bhakta Prahlada pleads before Hiranyakasapu:

Just as the King who vaunts that he has vanquished the ten quarters, while he can not subdue the six thieves (Kama, Krodha and others) residing in his body robbing and ruining within, becomes the object of slander of the wise, so the ignorant one too without sense - control indulging in unfair love, negligence and hate towards others through bewilderment becomes a butt of redicule. But, for the righteous who toe the right (straight) path, and achieve sense-conquest and are free from envy, where can there be the hedious distinction (born of ignorance) of the friend, the stranger and the hostile? (to them all are equable and fair.)

(This difference is born of the Maya(will) of the Paramatman. Salutations to Him.)

पुरं - स्वाधिष्ठितमेव शरीरम् । लुंपतः नाशयतः।
ज्ञस्य - ज्ञानिनः। परैः- वैरिणः उदासीनाश्च ।

मनस्विनो निर्जितदिग्गजेंद्रा ममेति सर्वे भुवि बद्धवैराः ।
मृधे शयीरन्न तु तद्व्रजंन्यस्तदंडो गतवैरोऽभियाति ॥२५७॥

(257) Jadabharata exhorts King Rahuguna that those who restrain the six irresistible enemies(Kama, Krodha, etc.,) attain the cherished goal.

The Supreme goal attained by the eligibles who keep their mind in duress, devoid of envy observing harmlessness can not be achieved by even mighty emperors who have conquered the formidable kings with unrestrained minds working at will, carried away by the (pride) canker of me and mine, laying down their lives on the field of battle with hatred (for others) in their hearts. (They attain the abode of misery (hell)as they die battling for selfish ends.)

मनस्विनः - जितमनस्काः। अत एव गतवैराः।
न्यस्तदंडः - परानुद्वेजकः - क्रोधराहित्यरूपाऽ हिंसाख्यभागवत धर्मानुष्ठानेनि यावत्। निर्जिता दिग्गजसदृशा राज्ञामिंद्रा यै स्ते।
बद्धवैराः - ममेदं राज्यं इति युद्धार्थं गताः।
मृधे मृताश्च - नरकाद्यनर्थमेव प्राप्नुवंति।

तत्वे मनो दर्शने दृगपि स्तुतौ च वाक्कर्मणि ह्यपि करौ श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडंगया किं भक्तिं जनः परमहंसगतौ लभेत ।।२५८।।

(258) Bhakta Prahlada describes the importance of Sadangaseva (the mind and the other sense organs). This brings out the Bhagawat Dharma- Bramhacharya:

How can the Mumuksu (one desirous of liberation) attain unflinching devotion and then the Supreme Lord Hari - the prime refuge of the pure minded ones (Paramhamsas), without the devoted Sadanga-services-(six ingredients of worship) the mind busy in divining and contemplating on the paramatma-Tatwa, the eye ardent in seeing the exquisite glories, the hands (the body - organs of actions) engaged in worshipful activities and the ears in listening to His wonderful tales?

षडंग - षट् मनआदीनि। सा च षडंगसेवा भक्तिसाधनभूता।
तत्वे - परतत्वविषयकं मनः। दृक् - चक्षुरपि। करौ - कायः करौ च। सेवया - चिंतनादिरुपया। जनौ - मुमुक्षुः हरौ भक्तिं पूर्णां लभेत किम्।
न लभेदेव। परमहंसानां - मनःशुद्धिमतां जनानां। गतौ - आश्रये

वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नौ ।
स्मृत्यां शिरस्तव सुरप्रवर प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥२५९॥

(259) This Sandang-seva is not only essential for Antaranga Bhakti but earnestly prayed for by the Bhagwatas : Nala and Kubera, the sons of Kubera freed from the (life) of trees, entreat Lord Krishna:

O God of Gods, let thy favour activate our tongue to narrate thy majesty, ears to hear thy charming glories, our hands to cleanse thy temples and such other activities, our head in bowing to thee again and again, our eyes in seeing thy earnest seekers (devotees) and thy celestial Forms and our mind in remembering (contemplating) thy Lotus-feet.

नौ - आवयोः। मनः - तव पादयोः - स्मृतौ अस्तु।
सतां अमुख्यतयाः प्रतिमानांच। भवत्तनूनां - मुख्यतः प्रतिमानां ।
(The stress on the word तव means नान्यः - सत्यधर्मतीर्थ)

सा वागनंतस्य गुणान्गृणीते करौ च तत्कर्मकरौ मनश्च ।
स्मरेद्वसन्तं स्थिरजंगमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥२६०॥

(260) King pariksita begs of Sage Suka :

Indeed blessed is the tongue that hymns Thy auspicious attributes. the hand that engages in activities concerning Thee, the mind that remembers (Lord Hari) the indweller in the sentient and insentient and the ear that listens to Thy nectarine (purifying) tales,

शिरस्तु तस्योभयलिंगमानमेत्तदेव यत्पश्यति तद्धि चक्षुः ।
अंगानि विष्णोरथ तज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥२६१॥

(261) The head that bends before Thy images static and moving, the eye that espies Thy charming indwelling forms in the mobile and the immobile and the limbs that daily bear the Padodaka (the water washing the sacred feet) of Lord Vishnu and his dear devotees.

वसंतं - सर्वत्र वसंतं हरिम् - सर्वत्र भगवच्चिंतनमावश्यकम्
उभयलिंगं - चराचरप्रतीकम्।

स वै मनः कृष्णपदारविंदयोर्वचांसि वैकुंठगुणानुवर्णने ।
करौ हरेर्मंदिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥२६२॥

(262) King Ambarisha's (the pre-eminent Bhagawata) way of worship:

King Ambarisha steadied his mind in the lotus-feet of the Lord. He engaged his words (speech) in extolling His eminent merits, his hand in hallowing and cleansing the temples and his ears in heartily hearing the exquisite tales of the Paramatman.

चकार - तद्विषयं कृतवानिति।

मुकुंदलिंगालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽगसंगमम् ।
घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्यां रसनां तदर्पिते ॥२६३॥

(263) His eyes were engaged in seeing the image of the saving Mukunda, his body in embracing the Vishnu-bhaktas, his nose in smelling the fragrant flowers offered to God and his tongue in tasting his naivadyam (food offered ro Him) sanctified by the basil leaves,

पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवंदने ।
कामं तु दास्ये न तु कामकाम्यया यदुत्तमश्लोकजनाश्रयां रतिम् ॥२६४॥

(264) his feet in visiting the holy places, his head in bowing to the feet of Lord Hrishikesa and his desires directed to the devoted service of the Lord. king Ambarisha longed not for sense pleasures. He was fond of (attached to) the devotees of the blessed Lord too.

कामकाम्यया - विषयवासनया - विषयेषु। कामंतु दास्य एव चकार।

एवं सदा कर्मकलापमात्मनः परेऽधियज्ञे भगवत्यधोक्षजे ।
सर्वात्मभावं विदधन्महीमिमां तन्निष्ठविप्राभिहितः शशास ह ॥२६५॥

(265) King Ambarisha, devoted to the Lord with devout devotion, considering Him as the main-impeller and master of all deeds, as the invisible and the unknown and dedicating all his activities to Adhoksaja, ruled his Kingdom with the advice of the eminent Brahmins (not as he willed).

सर्वात्मभावं - सर्वात्मना भावं - भक्तिं। विप्रैः - भगवन्निष्ठावद्भिर्विप्रैः।

बिले बतोरुक्रमविक्रमान्ये न शृण्वतः कर्णपुटे नरस्य ।
जिह्वाऽसती दार्दुरिकेव सूत न चेत्प्रगायत्युरुगायगाथाम् ॥२६६॥

(266) Extolling Bramhacharya (celibacy) and calumniating its contrariety (wantonness), Saunaka says to Suta:

Indeed the ears of those that do not listen to the wonderful sportive deeds of the valorous Lord, O Suta, are mere holes in the body (of no avail) even though adorned with costly ear-ornaments; their tongues too, even though agile and witchery in effect, resemble the rattle of the frogs (is detestable) if it fails to sing the excellent exploits of Lord Vishnu.

बिले - गुहायां - कर्णतया भवनमेव व्यर्थमिति भावः।
१ कुंडल मंडितोऽपि दुःखकरे २ अतिचमत्कृति वचनपटीयसी।
दर्दुर - मंडूक। सा जिव्हा मंडूक जिव्हातुल्यैव।
अत एव असती - सामान्या न भवति ।
उरगायगाथाम् उरुक्रमस्य विक्रमान्।

भारः परं पट्टकिरीटजुष्टमप्युत्तमांगं न नमेन्मुकुंदम् ।
शावौ करौ नो कुरुतः सपर्यां हरेर्लसत्कांचनकंकणौ वा ।।२६७।।

(267) The precious crown worn on the head of (the king) that does not bend before Mukunda is a veritable dead-weight on it (like the one on the stone-image) and the hands decked with dazzling golden bracelets that are not engaged in the service (adoration) of Lord Hari fare not better than the limbs of a corpse.

परं - केवलं। भारः - शिलावच्छरीरस्य।
शावौ - करौ शवसंबंधिनौ तत्सदृशौ।

बर्हायिते ते नयने नराणां लिंगानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ।।२६८।।

(268) Bootless are the eyes though beautiful like the lotus and alluring like the (eye-like) marks on the peacock's plumes if they do not look on the static and moving images of Lord Vishnu and the feet though fleet and cautious in moving to capitals and royal assemblies are not better then the stumps of trees (as though born as trees) if they go not on a pilhrimage and visit holy places dear to the Lord.

लिंगानि उभयविधानि। बर्हायिते - पिच्छसदृशे ।
द्रुमजन्मभाजौ - द्रुमतया जननमेव प्राप्ताविव।

जीवंश्छवो भागवतांघ्रिरेणुं न जातु मर्त्योऽभिलषेत यस्तु ।
श्रीविष्णुपद्या मनुजस्तुलस्याः श्वसंश्छवो यस्तु न वेद गंधम् ॥२६९॥

(269) He is as good as dead though living if he does not long to bear on his head the holy water (Padodaka of God and the one mixed with the dust of the feet of the Bhagawatas), even once. He too breathes in vain if he does not inhale (know the richness of) the fragrance of the holy basil leaf that beautifies the feet of the Lord. Fie upon such (fools)!

श्रीविष्णुपद्याः - श्रीमद्भागीरथ्याः संबंधि। पादोदकं - सालग्रामशिलादि तीर्थमेकं श्रीमद्भागीरथीतीर्थमपरमिति सूचितम्।

निष्किंचना मय्यनुरक्तचेतसः शांता महांतोऽखिलजीववत्सलाः ।
कामैरनालब्धधियो जुषो ये ते नैरपेक्ष्यं हि विदुः सुखं मम ॥२७०॥

(270) There are two ways of maintaining oneself :

Ayachana - not to entreat and Sayachana to solicit (mendicancy). Ayachana is of two kinds यदृच्छावृत्तिः - depending on whatever God gives on his own and शिलोंछवृत्ति - collecting grain left after the harvest. Sayachana is of three kinds असंचयः - getting whatever is required for the day, वार्ता - collecting whatever is consumed during the month and शालीना - storing food-stuffs consumed during the whole year. Devotees can be classed in three categories पक्व (भक्ताऽ) - mature devotees पक्वकल्प and पक्वप्रतिनिधि Bhaktas, the first excelling the second and the second better than the third. The ripe devotees live on the food gained by the grace of God. (This verse extols their excellence.) It is Lord Krishna who tells Uddhava :

The high-souled ones with compassion to all beings, calm in mind living on whatever the Lord is pleased to give, with their mind engaged in Me alone, least agitated, heartily enjoy listening to My life-glories.

(These Mahatmas living on whatever little they avail of by God's favour, feel the inward thrill and intense pleasure in listening to charming Lilas of the Lord.)

अकिंचनाः - अयाचनाः। शांताः - मन्निष्ठबुद्धयः। महांतो - योगिषु।
कामैरनालब्धधियः - अनुद्विग्नधियः। जुषः - संतुष्टः - कामजुषः।
आयाचनेन - यदृच्छया लब्धेनैव - येनकेनापि संतोषो - निरपेक्षा तयैव
प्राप्यमिति। ममसुखं - सत्कथाश्रवणादिजन्यंसुखं।
येनकेनापिसंतुष्टिलक्षण भागवत धर्मः अनुष्ठेयः।

अकिंचनानां हि धनं शिलोंछनं स तेन निर्वर्तितसाधुसत्क्रियः ।
कथं विगर्ह्यं तु करोम्यधीश्वराः पौरोधसं हृष्यति येन दुर्मतिः ।।२७१।।

(271) This verse depicts the way of life of the devotees of the second variety - पक्व कल्प. When the deities entreated Viswarupacharya to be their family-priest he enlightens them with these details :

O deities, indeed the riches of the indigent is to glean the remaining (शिलोंछवृत्तिः) grains of corn in the fields of the farmers after the harvest. This is how the Akinchanas (yogis) who have no craving to collect more than they need for the day carry on their livelihood. I have lived likewise and conducted religious activities like Agnihotra and other righteous ones. How can I then, undertake the practice of priesthood, indulged in and rejoiced by the selfish and the mean (unbehoving to eminent Brahmins like Me)?

अकिंचनानां - योगिनां। शिलोंछनमेव धनं - जीवनोपाय इति हि प्रमितम्। विगर्ह्यं - ब्राह्मण श्रेष्ठस्यैव निंदितम्। पौरोधसं - अग्निहोत्रादयः।
दुर्मतिः - कुमतिरेव हृष्यति न प्रेक्षावान्।

मागारदारात्मजदेहबंधुषु संगो यदि स्याद्भगवत्प्रियेषु नः ।
यः प्राणवृत्त्या परितुष्ट आत्मवान् सिद्ध्यत्यदूरान्न तथेंद्रियप्रियः ।।२७२।।

(272) Bhakta Prahlada in extolling Lord Narashimha, highlights the nobility of the पक्वकल्प (almost ripe) Yogis:

(Heaven) forbid attachment to home, wives, children, body and relatives to our Sadhakas. Even if destined to be samsarins, let them all (family members) be the devotees of God. That Seeker who is content with what he gets and gains sense-conquest (with a purified heart) soon secures salvation and not the one given to the gratification (appeasement) of his senses.

संगः - कुटुंबिता। नः अस्माकं - साधकानां। प्राणवृत्या - प्राणधारण मात्रोपयिकया वृत्या। परितुष्टः - संतुष्टः। आत्मवान् - मनोजयेन विशुद्धांतः करणः। अदूरात् - शीघ्रमेव। सिद्ध्यति - अपरोक्षादिमान् भवति।

स चिंतयन् द्व्यक्षरमेकदांभस्युपाशृणोद्विर्गदितं वचो विभुः ।
स्पर्शेषु यत्षोडशमेकविंशं निष्किंचनानां नृप यद्धनं विदुः ।।२७३।।

(273) O King, Chaturmukha Brahma pondering over the Knowledge necessary for creation heard, when in water, all around, two words uttered twice- Ta and Pa- त प (The 16th and 21st consonants among the group of 25- beginning with क and ending with म - known as स्पर्श) - this word Penance considered to be the wealth of the yogis who wish no more then they need for the day. (That is why they are famed as तपोधनाऽ. It stands them in good stead in times of stress and strain and hence are they care-free.)

विभुः - द्विगदितं - द्विवारमुच्चारितं शुश्राव।
स्पर्शाः - पंचविंशतिवर्णाः - स्पर्शसंज्ञाः। षोडशं - तकारः।
एकविंशं - पकारः। निष्किंचनानां - योगिनां - निष्किंचनास्तु तपोधनाः इति प्रसिद्धमिति भावः।

विषयतृषो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।
तेषामाशिष ईश तदनु विनश्यति यथा राजकुलम् ।।२७४।।

(274) King Chitraketu reproaches those who crave for worldly objects :

Indeed are they veritable brutes (among men who lack foresight) who run after worldly riches and worship minor deities bypassing you, O Supreme Lord, and thus beget fleeting fruits experiencing in the end hellish grief like the kings who desire for Kingdoms which they may gain and even that (which is secured) they may loose. It is as silly as to eat soft grass meshed in thorns. At a time they can not command all objects they crave as they are ephemeral (time-bound) and enjoy imperishable delights. (To gain everlasting bliss, they have to adore you alone, the God of Gods.)

विषयतृषो - विषयाकांक्षिणः - अत एव नरेषु पशवः।
विभूतीः - विविदमनोगतप्रदान्। तथा विदित्वा अन्यान् देवानुपासते।
परं - उत्तमं - तादृश पुरुषार्थप्रदम्। आशिषः - आशाशित विषयाः।
विनश्यति - विशेषण नश्यति - नरकदुःखमेव प्राप्नुवंति।

वरान्विभो त्वद्वरदेश्वराद्बुधः कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि संति देहिनां तानीश कैवल्यपतेर्वृणीत कः ।।२७५।।

(275) King Prithu praises Lord Hari :

O Bhagwan, How can the wise ones seek cheap, carnal delights from Thee, the Lord of Grace (liberal bestower of boons) enjoyed even by beastly wombs-Tiryaga-yonis (even by the dwellers in Hell)? (They will not). They are indeed ill-fated, of a wretched mind who beg paltry favours from the Supreme Lord who can confer enfranchisement (salvation) itself.

विभो - भगवन्। वरदेश्वरः - वरप्रदानां मध्ये श्रेष्ठात्।
वरान् अल्पैर्वरणीयान् विषयान्। कैवल्यदातुः - मोक्षदातुः।
गुणेषु - विषयेषु। विक्रिया - विकारस्तेन युक्तः।
आत्मा - मनो येषां- विषय लुब्धानाम्।
नारकाणां - तत्सदृशानां - तिर्यग्योनिगतानामपि।

मां प्राप्य मानिन्यपवर्गसंपदं वांछंति ये संपद एव सत्पतिम् ।
ते मंदभाग्या निरयेऽपि ये स्युर्मात्रात्मकत्वांन्निरये सुसंगमः ।।२७६।।

(276) Lord Krishna tells Rukminiddevi:

O highly-honoured Lady, those who devoutly serve Me, the Mukunda-the bestower of beatitude (the highest objective of life) and pray for worthless worldly delights are unfortunate indeed. These sense-pleasures can be easily had even in beastly lives-that of Tiryag yonis.

अपवर्गाख्यसंपत्प्रदे - मोक्षं। मंदभाग्याः - दैवहीनाः।
मात्रात्मकत्वात् - तज्जन्यत्वात्। ये विषयभोगाः। निरये - पश्वादिदेहेऽपि।
स्युः - भवेयुः। सुसंगमः - अनायसेन प्राप्तिः।

नूनं विमुष्टमतयस्तव मायया ते ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।
अर्चंति कल्पकतरुं कुणपोपभोग्यमिच्छंति यत्स्पर्शजं निरयेऽपि नृणाम् ॥२७७॥

(277) Bhakta Dhruvaraja prays to Lord Hari :

Indeed are they stripped (from Samsara (subject to birth and death) and confer salvation itself, of intellect by your Maya, who Knowing well your strength to release) beg of you evanescent enjoyments. It is as stupid as worshipping the wish-yielding tree for a handful of flour. Such paltry (sense) pleasures can be had even by beasts experiencing deep (hellish) distress. God's deluding power misdirects even the discreet.

विमुष्टमतयः - विमुष्टा हृता मतिः येषां ते।
अन्यहेतोः - विषयभोग - प्राप्तये। अर्चंति - पूजयंति।
ते कल्पतरुं अर्चंति। कुणपोपभोग्यं इच्छेति।
पिष्टेच्छया कल्पतरुं अर्चांति। स्पर्शजं - इंद्रियजन्य (सुखं)।
निरये - तत्सदृशपश्वादिदेहेऽपि।

न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वांछंति त्वत्पादरजःप्रपन्नाः ॥२७८॥

(278) The wives of the formidable Kalia (serpent) hymn the glory of Lord Krishna who punished their husband :

O Supreme Lord, those devout devotees who resort to the holy dust of your lotus-feet do not crave for the heavens, Satya-loka, rulership of kingdoms, the lorship of Patala, the accomplishment of Anima and other yoga-siddhis - nay, not even Moksa that frees from the fetters of Samsara.

(Vicinity of the Lord is better than Salvation. Greater than that is Sayujjya - the embrace of the Lord.)

नाकं -स्वर्ग। पारमेष्ठयं - अत्युच्चपदं - सत्यलोकाधिपत्यं।
रसायाः - रसातलस्य। अपुनर्भवं - मोक्षं।

नात्यंतिकं विगणयंत्यपि ते प्रसादं किं चान्यदर्पितभयं भ्रुव उन्नयैस्ते ।
येऽग त्वदंघ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ॥२७९॥

(279) Sages Sanaka and others after cursing Jaya and Vijaya, the door keepers, extol the Paramatman :

O dearest Lord, well-versed are the devotees who resort to Thy pious feet inclined to accept the essence (the best and eternal) in life. They do not recon even eternal release as the prime Purushartha of life gained with Thy Grace. If so, how can they then seek for short-lived delights in the supernal worlds, that rise and fall with the movement of Thy eyebrows? The Ananda they experience in tasting the quintessence of Thy nectarine life-glories (expecting nothing else) excels the joy that other devotees feel even in emanicipation.

कीर्तन्यं - कीर्तनीयं। तीर्थं - पवित्रं।
रसज्ञाः - सारग्राहिणः। आत्यंतिकं - मुख्यं।
प्रसादं तत्साध्यं मोक्षमपि न गणयंति पुरूषार्थतया।
उन्नयैः - विजृंभणविशेषैः। अर्पितं - पतनादिभयं यस्मिन् तत्।
अन्यच्च स्वर्गादिकं तु।

कामं भवेम वृजिनैर्निरयेषु नष्टाश्चेतोऽलिवद्यदि नु ते पदयो रमेत ।
वाचश्च नस्तुलसिवद्यदि तेंऽघ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरंध्रः ॥२८०॥

(280) We will not mind (willingly bear) even the misery in Hell born of our sins if our minds constantly rejoice in the excellence of Thy renowned feet like the bees revolving (roaming) round the lotus, if our words always sing the glories of Thy excelling qualities like the fragrance of the Tulsi-leaves embellishing Thy illustrious feet and if our ears ever engage in listening to Thy lovely exploits.

अलिवत् - पद्मे भ्रमरवत्। वृजिनैः- पापैः। निरयेषु - नरकेषु।
नष्टाः - क्लिष्टाः।

नकामयेऽन्यं तव पादसेवनादकिंचनप्रार्थ्यतमाद्वरं विभो ।
आराध्य कस्त्वामपवर्गदं हरे वृणीत आर्यो वरमात्मबंधनम् ॥२८१॥

(281) King Muchkunda prays to Lord Krishna after the death of Kalayavana:

O Lord, having devotedly served Thee who can confer eternal release itself, how can the noble chase the ignoble sense pleasures

that are binding in nature (lead to rebirth)? The (Akinchanas) Bhagawatas earnestly pray for nothing else - not even salvation, except the unstinted service of they lotus-feet, that being their prime-Purushartha of life.

अंकिचनैः - भागवतैः। आत्मना - स्वस्य बंधकम्। वृणीत - प्रार्थयेत्।

सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थितो यत्पुनरर्थिनो मदः ।
स्वयं विधत्ते भजतामनिच्छतामिच्छाविधानं निजपादपल्लवम् ।।२८२।।

(282) The deities glorify the greatness of Bharat-Varsha and narrate the boundless mercy of the Lord:

This verse clears the doubt of the ignorant as to whether the Sadhka should serve the Supreme God for heavenly delights and whether he bestows them? If he can not, then how can He confer Moksha, the main objective of life? If he can cede salvation then why not serve him for celestial enjoyments which even minor gods can grant?

God certainly grants divine delights when prayed for. He may not also, this also being equally true. Not that he is incompetent to bestow them nor due to hate but out of sheer compassion for his devotees, when he deems that they will feed their pride that will deter their goal - Moksha, like the mother giving the needed diet. But he freely showers them on those-Niskama Bhaktas who chase not the sense-objects and are away from Ahankara and seek shelter in His lotus-feet, without being prayed for with an eye on their maturity (purity of mind) along with the prime-purushartha of life (double favour).

एकाक्रिया द्व्यर्थकारी - Killing two birds with one stone, attaining supernal pleasures and eternal release.

वास्तवीं स्थितिं पृच्छंतंप्रत्याह। अर्थितः - प्रार्थितः।
मदः - अहंकारः - मोक्षप्रतिबंधकः।
इच्छाविधानम् - अपेक्षित पुरूषार्थविधायकम्। विधत्ते - करोति।

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो योगेश्वरैरपि दुरत्यययोगमार्गः ।
क्षेमं विधास्यति स नो भगवांस्त्र्यधीशस्त्रातास्मदीयविमृशेन कियानिहार्थः ।।२८३।।

(283) Chaturmukha Brahma depicts the infinite mercy of the Almighty and his (unexpectant) affection :

Our hard thinking and planned prayers are indeed futile when the Ancient Person (Hari), the Lord responsible for the origin, sustenance and dissolution of the universe whose yogic strength far supersedes that of the greatest yogins (even Chiranjivas- long lived ones) come under his canopy, works for our welfare unprayed for, without anything to gain and having nothing to attain.

आद्यः - आदौ सृष्टे स्थितः। क्षेमं - स्थितिं। त्र्यधीशः - त्रयाणां - उत्पत्यादीनां ईशः - स एव अस्माकं त्राता। निर्निमित्त रक्षकः परमोपकारी। विमृशेन कियानिहार्थः - व्यर्थं प्रयतनं इति।

न यस्य सख्यं पुरुषो वेत्ति सख्युः सखा वसन्संवसतः पुरेऽस्मिन् ।
गुणो यथा गुणिनोऽव्यक्तदृष्टिस्तस्मै महेशाय नमस्करोमि ।।२८४।।

(284) Daksaprajapati entreats the Bhagawan :

Salutations to that Supreme Lord whom the ungrateful soul - an impure heart knows not even though he abides in his own heart (being so near) as his enternal companion and unfailing guardian, his intellect being masked (by his Maya) like the silly servant (गुणः) oblivious of the obligation of his master.

सख्युः - स्वसखिभूतस्य। पुरे - देहे। संवसतः - अतिप्रसिद्धतया वसतः। अव्यक्तदृष्टिः - अविशुद्धबुद्धिः। गुणः - अप्रधानो भृत्यो - मंदमतिः। गुणिनः - स्वामिनः।

यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचार्पिता ।
विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात् ।।२८५।।

(285) Kuntidevi gratefully remembers the very many obligations of Lord Krishna who unlike Devakidevi experienced a chain of miseries along with her sons (and other family members) :

You, O Lord Krishna, (Impeller of Indriyas - sense organs) who safe-guarded Devakidevi (your mother) in all her agonies when she was imprisoned by the cruel Kamsa (her brother), protected me and

my family-members at every step from the perils we were subjected to (by the wicked Kauravas) with compassion.

खलेन - इंद्रियारामेन कंसेन। रूद्धा - कारागृहे अतिचिरा रूद्धा। शुचार्पिता - शोकाकुला। सहात्मजा - सपुत्रा - अहमपि। विषात् - कालकूट विषात्। मुहुः विपदगणात् - बहुसंकट समूहात्।

विषान्महाग्नेः पुरुषाददंशनादसत्सभाया वनवासकृच्छ्रतः ।
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥२८६॥

(286) When Bhimasena was served with poison, when he was a prey to the demons Baka and Hindimba, when we were to be burnt in the lac-house, when Droupadidevi was pulled by her hair and dragged to the royal assembly held by the nefarious Dussasana (who tried hard to unrobe her), when we had to face very many dangers while biding in the forest and from all the formidable missiles of the adversaries in the war including the Brahmastra hurled by Aswatthama to demolish the entire Pandava clan, O Lord, it is Thee, who defended us.

महाग्नेः - जतुग्रहदाहनिमित्तात्। पुरूषादानां - हिडिंबबकादीनां। दंशनात् - भक्षणात्। असत्याः - द्रौपदीकेशग्रहणादिनिंदित - कर्मयुक्तायाः सभायाः सकाशात्। मृधे - युद्धे। द्रौण्यस्त्रं - (आश्वत्यामा) द्रौणेः वंशक्षयंकर्तुं उद्यतस्य अस्त्रतश्च।

तस्यैव मे सौहृदसख्यमैत्री दास्यं पुनर्जन्मनि जन्मनि स्यात् ।
महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषप्रसंगः ॥२८७॥

(287) Bhakta Kuchela (Sudama) prays to the Paramatman :

Lord Krishna heartily accepted the handful of parched rice that I had brought. Let me be blessed with his relationship (as master and servant) unexpectant love and friendship and uninterrupted service in life beyond life. Let me avail of the unfailing association of magnanimous souls who are always attached (devoted) to the Paramatman abounding in auspicious attributes.

सौहृदं - बंधुत्वं। सख्यं - परमोपकारित्वं।
मैत्री - सहाध्ययना - द्यागंतुकः स्नेहः। दास्यं - पुंड्रधारणादिकं।

भक्ताय चित्रा भगवान् हि संपदो राज्यं विभूतीर्न समर्थयत्यजः ।
अदीर्घबोधाय विचक्षणः स्वयं पश्यन्निपातं धनिनां मदोद्भवम् ।।२८८।।

(288) The omniscient, Independent Bhagwan, replete with meritorious qualities, though Lord of Laxmi (Goddes of Wealth) surprisingly enough favours not the dull-witted devotees with rulership and riches even though charitable enough to hand Himself over to his Ekant-Bhaktas (Supreme devotees), only out of mercy to save them from the impending calamity - (Ahankara that the weak minds are subject to) under the intoxication of wealth. (thus exhibiting how he obliges his Bhaktas by restraining them from going astray.)

चित्रा हि भगवान् - समग्रैश्वर्यवान् - भजतां आत्मन एव दानात्।
केवलं दयैव - स्वदत्तधनानां धनमदेन तुच्छीकृतस्वभक्तानां अनर्थं दृष्ट्वा।
अदीर्घबोधाय - मूढाय। निपातं - पतनं।

स्यान्नस्तवांघ्रिरशुभाशयधूमकेतुः क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः ।
यः सात्त्विकैः समविभूतिभिरात्मविद्भिर्व्यूह्यार्चितः सवनशः समविक्रमैर्यः ।।२८९।।

(289) Brahmaji and other Gods extol the Paramatman to rerurn to Vaikuntha (the work to be turned out in his incarnation as Krishna having come to an end):

O Lord, your feet (to those who resort to it) are like fire to the unholy heaps of sin (that burns it like bales of cotton). The sages bear them in their hearts soaked in deep devotion. The Bhagawatas (Satwiks) who know their Bimbrupas, treat all Thy Rupas (though different in form) on the strength of (विशेष) alike (Same) in power and qualities and further consider your four forms (व्यूह) Vasudeva, Sankarshana, Pradyumna and Aniruddha as having limbs and the limbs themselves (अवयव) not different from the person (अवयवी) (being so due to his infinite might) both bieng ज्ञानानंदात्मक and worship in the morning, at noon and in the evening. Let Thy blessed feet favour us with all the Purusharthas (tend to our welfare).

आर्द्रहृदा - भक्तियुक्तमनसा। उह्यमानः धृतः। सात्त्विकैः - साधुगुणोपेतैः।
आत्मविद्भिः - बिंबज्ञानवद्भिः विज्ञानिभिः समविक्रमैः - तुल्यपराक्रमैः।

व्यूह्य - वासुदेवादिभिः चतुर्मूर्तिरूपविशेषैः अवयवादिभावं कल्पयित्वा। सवनशः - त्रिकाले। नः - अस्माकं क्षेमाय स्यात्। यः अंगी या अंगादीनि तदुभयमपि न पृथक् एकमेव समविभूति - त्वात् - ऐश्वर्यबलात्।
अघटितघटनापटीयसी खलु ईश्वरशक्तिः।

प्रक्रमवत्स्वसत्कृतं पुरुषेषु धीषु तु बहिरंतरसच्चरणे ।
तव पुरुष वदंत्यखिलशक्तिधृतः स्वकृतम् ।।२९०।।

(290) This is a verse from srutigeeta. Like the bondmen waking their emperor, the (presiding deities) of Srutis (Vedas) beseech the Parmatman when the time is ripe for the creation the World :

O Purusha (Lord of Infinite auspicious attributes), you are the propeller and doer of all the deeds of the noble and the ignoble as Purusha regulating from within and as Kala from outside and pushing them into action according to their merits (good or evil) and leading them to their respective destinations. The enlightened consider their doings as your deeds, you being the perennial source of all prowess. All your rupas (Amsha, Avista and Avatara) contain your whole strength. It is you who worship yourself through us (not we) that is how the wise deem and they are right)

त्रिचरणोऽयं श्लोकः। अनेन गायत्रीतुल्या ज्ञापिता भवति। सच्चरणे असच्चरणे चेति - सर्वेषु पुरुषेषु। बहिरंतः - पुरुषरूपेण अंतः - कालरूपेण बहिः। प्रक्रमवत् - स्थान गुणानुसारेण यन्निष्पन्नं कर्म। स्वकृतं - स्वेन - त्वयैव कृतमिति। अखिलशक्ति धृतः - जन्माद्यस्य यतः। श्रीहरिरेव सर्वकर्म स्वपूजात्वेन करोतिइति वास्तवीं स्थितिं। अनेन पूजादिकं सर्वमपि कर्म भगवत्कर्तृकं तत्पूजात्मकमिति अनुसंधेयं इति सूचितम्।

योंऽतः प्रविश्य मम वाचमिमां प्रसुप्तां संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन् प्राणान्नमो भगवते पुरुषाय तुभ्यम् ।।२९१।।

(291) Lord Hari, dwelling within as Purusha is here praised by Bala-Bhakta Dhruva. Some of His varied operations are detailed:

O Lord of infinite might, (biding) entering each of the Karmendriyas and Jnanendriyas- Speech, hands, feet, ear and skin and other sense organs by special forms of Thine and making them potent enough that

are powerless by themselves, to execute their respective functions, Salutations to Thee O Purusha, O Bhagwan, (षडगुणैश्वर्ययुक्तः) let them serve you!

एकोऽपि अखिलशाक्तिधरः। स्वेन धाम्ना - रूपविशेषेण।
प्रसुप्तां - स्वकार्ये अक्षमाम्। अन्यान् प्राणान् - इंद्रियाणि। अवयवादींश्च।
अंतः - पुरूषरूपेण प्रविश्य। संजीवयति - तत्तकार्यक्षमाणि करोति।
तस्मै - तादृशरूपाय। नमोस्तु - तत्प्रावण्यमेव सदा भवतु।

देहेंद्रियप्राणमनोधियोऽमी यदंशविद्धाः प्रचरंति कर्मसु ।
नैवान्यदा लोहमिव प्रतप्तं स्थानेषु तद्द्रष्ट्रपदेशमेमि ।।२९२।।

(292) Sage Narada consoles King Chitraketu bewailing over the loss of his dear son by recalling the (Jiva) of the dead son (from the region of the dead) and instructs the king through him to engage in the service of the Lord:

The body, sense-organs, mind and intellect are impregnated by Swarupamsa of Paramatman at the time of their creation by Virinchirupi Brahman. That is why they possess their innate strength. But it is only when activated by Him abiding within to regulate them that the sense-organs engross in their respective functions. They can not operate on their own. To quote an example, the iron rod has got the strength to assume all forms-that is its intrinsic nature dowered by God on it when it came into existence but it can not assume them as it wills but only when heated according to the requirements of the forms it has to bear. Likewise the indwelling Purusha endows the Indriyas with their instrinsic capacity needed and only when impelled by Him they do their assigned deeds. So it is He who gives the things the strength they need for their prescribed activities and even then, only when propelled by him they start working (with his impetus). (They are entirely dependent on Him for their very existence and for their functioning). All glory (I humbly submit) to this mighty Lord Known as Drasta.

स्थानेषु - स्वस्वयोग्येषु। कर्मसु - व्यापारेषु।
विरिंचेन - विरचनसमय एव नियमिता देहादयः।
यदंशविद्धाः - यस्यांशैः - स्वरूपैः विद्धाः।
प्रचरंति - तत्करण क्षमा भवंति - अन्यदा तु नैव भवंति।

प्रतप्तं - प्रकर्षेण - पुनः पुनः तत्तद्योग्यताप्राप्तिपर्यन्तं तप्तमेव।
स्थानेषु प्रचंरति - तदात्मना विकृतं भवति।
तद्द्रष्टपदेशं - तत् - तादृशं - [illegible] योजना।

नमो नमस्तेस्त्वृषभाय सात्त्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम् ।
निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ।।२९३।।

(293) Sage Suka extols the Paramatman :

Even though Paramatma enjoys his exquisite Ananda yet through compassion over his devotees He resides in their hearts as Purusha or in the images outside. Being pleased with the सूक्ष्म पूजा performed by the yogins as prescribed in Panchratra with faith and devotion, He bestows on them jnana and other purusharthas. But to the Hatyogins lacking sense-conquest, He will not reveal his real nature even though they strive hard in many lives. Bhagawan through his lordliness (unequalled majesty) is Swaramana, exults in himself - (not dependent on others being Sachidanand swarupa and is always full and resplendent by his innate effulgence. obeisance to Lord Narayana thrice - (with body, mind and speech).

नमो नमस्ते - नमः प्रणामेषु कर्तव्येषु यथाशक्ति बहव एवं कर्तव्याः
पूजांगतया इति ज्ञापनाय त्रिर्वचनम्। कायेन वाचा मनसा।
सात्वतां - कर्मकुशलानां योगिनां। ऋषं - ज्ञानं - ज्ञानादिदातृतया ऋषभः।
विदूरकाष्ठाय - नैजज्ञानरहिताय। कुयोगिनाम् - इंद्रिय जय रहितानां। कर्मसु
अकुशलानां वा। राधसा - स्वमहिम्ना।
रंस्यते - क्रीडति - स्वस्मिन्नेव विहरमाणाय।

यत्कीर्तनं यच्छ्रवणं यदीक्षणं यद्वंदनं यत्स्मरणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ।।२९४।।

(294) Many many prostrations to the Supreme Paramatman of established (spotless) fame, the very recital of whose glorious deeds and hearing of them again and again, seeing his auspicious forms from head to foot, bending before him in humility often and often, keeping his memory always alive and contemplating and worshipping Him with faith and devotion, soon smashes the sins of his Bhaktas.

सद्यः - शीघ्रं। लोकस्य - भक्तजनस्य। विधुनोति - नाशयति

नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः करुणो वृणीते।
यद्यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥२९५॥

(295) Bhakta Prahlada lauds the Paramatman :

The Paramatman does not accept the worship of the ignorant as it is not offered to him in the prescribed way. But he receives the (मुख्य पूजा) adoration of the enlightened as the offerings are dedicated in the enjoined manner - (With the proper feeling of identity between the Bimba-rup Paramatman and the Paramatman biding in the things offered). This is His acceptance of the highest type. He does not accept it for his own sake as he is the lord of all he surveys and is full in every sense of the term - wanting nothing, lacking nothing. Even then, he accepts it out of compassion for his faithful devotees only for their welfare (this being his inherent nature) and whatever worship they offer to God (their Bimba-original) ultimately redounds to their (Pratibimbas-reflection-like) credit alone (secure their cherished objects - the fruits being commensurate with the worth of their worship like the image in the mirror being decked when one adorns oneself.) But in the case of the unwise who know not the Bhagawat-Dharma well enough he does not accept the offering as it lacks dedication and even when offered with faith and devotion (being the सारभोक्ता - enjoyer of the quintessence of things) accepts so very little that it is as good as not accepting at all.

मानं - पूजां। अविदुषो मानं न वृणीते - स्वीकुरूते।
आत्मनोऽर्थे - स्वस्य अप्राप्तार्थप्राप्तये। प्रभुः स्वतंत्रः।
मुखश्रीः - मुखस्य कृता श्री : - अलंकारः।
प्रतिमुखस्य - प्रतिबिंबस्य विद्यमानो भवति।
परप्रयोजनार्थं स्वीकरोति तस्य अल्पत्वेन न स्वीकुरुते इत्युच्यते।

संभृतया सपर्यया किल परम परितुष्यसि ॥७॥ अथानयापि न भवत इज्ययोरुसंभारभरया समुचितमर्थमिहोपलभामहे ॥८॥ आत्मन एवानुसवनमंजसाऽ व्यतिरेकेणानुबोभूयमानाशेषपुरुषार्थस्वरूपस्य किंतु नाथाशिष आशासानानामेतदभिसंराधनमात्रं भवितुमर्हति ॥९॥ अथ कथंचित्स्खलनक्षुत्पतनजृंभणदुरवस्थानादिषु विवशानां नः

श्रीमच्चरणारविंदस्मरणाय ज्वरमरणदशायामपि सकलकश्मलनिरसनानि तव गुणकृतनामधेयानि वचनगोचराणि भवंतु ॥२९६॥

(296) Nabhiraja, desirous of a son performs a sacrifice and the pleased Paramatman seen in his celestial lustrous form clad in Pitambara and decked with varied ornaments showers his grace. He is born as his son by name Rishabha **This verse is a model prayer for all sadhakas :**

(Pujas are of two types : gross (Image Worship) and Subtle (Bimb-rupa Pooja). Sthula Pooja connotes the worship of God in images and other outward objects in the enjoined manner. It is to be observed until one attains the knowledge of the Paramatman who abides in the hearts of all as their Bimba (original). Even afterwards they have to do it only for the welfare of the common folk (to educate them). It is a means to still the mind in the lotus-feet of the Lord). The worship of God residing the inner recess of the heart is the Suksma Pooja observed by the knowers of God. It is far superior compared to Gross pooja depicted in the first verse.)

(i) O most adorable one, you heartily accept our daily dedicated worship observed in the Bhagawata tradition, laid down by you. We are tutored by the propagators of the Bhagawat Dharmas to adore you with repeated prostrations - (being the highest Dharma). How can a perverted mind, subject to the sway of the Prakratic qualities and hence dependant, know you, the Lord of all (Sarvottama), far outstripping Prakrati and Purusha with the Supreme nature of your Aprakratic forms and virtues? (It is impossible indeed.)

आदौ सूक्ष्मपूजां प्रदर्शयति। अर्हसि - स्वीकरोषि। अर्हत्तम - पूज्यतम।
अनुपथानां - त्वदुक्तं भागवतमार्गं अनुसरतां। अर्हणं पूजा।
मुहुः - प्रतिदिनं - प्रतिसवनं। सद्भिः - भागवत धर्म प्रवर्तकैः उपशिक्षितं।
व्यतिरेकमतिः - विपरीतमतिः। अर्वाक्तनं - अनुसरणं।

(ii) O Supreme, you are indeed intensely pleased by the unostentatious worship of your devotees full of prayers chanted with correct stresses and holy water, tender sprouts, basil leaves and Durva-grass offered with flowing love.

परिजनः - सेवकः। अनुराग - प्रेम। स्तवलवसंशब्द - रखलनरहित स्तोत्र।
संभृतया - पूर्णतया। सपर्यया - पूजया।

Sthula Pooja is here pinpointed.

(iii & iv) In fact, you gain nothing by these two types of Poojas. Sthula Pooja with its varied display of objects (used in it) by the ignorant who are incompetent to engage in subtle worship, you accept it out of compassion and they garner proper rewards. Your very Swarupa is such - Apta-Kama (full of all Purusharthas) and the Swarupananda of yours is full in the highest sense of the term. But this Pooja is useful to us who seek your Prasada.

उरु संभारतया - बहुसाधनतया। अर्थं - प्रयोजनं। अनुसेवनं - पूजा।
अव्यतिरेकेण - स्वरूपाभेदेन। अनुबोभूयमान् - अनुभवन्।
अशेष पुरूषार्थस्वरूपस्य - आनंदस्वरूपस्य। आशिषः - मंगलं। आशासानाम् - प्रार्थनकतृणां। न स्वप्रयोजनं - पूर्णत्वात्। परप्रयोजनं। अभिसंराधनं - पूजा।

(v) Therefore, O Lord, let thy auspicious names (describing Thy glorious qualities and deeds) be ever remembered by us (play on our tongues) when we fall down, slip in hunger or yawning and other miserable conditions or in helpless states like high fever and even on death-bed. Pray, let the memory of Thy lotus-feet that wards off all evil, ever be alive in us !

कश्मलानि - दुःखानि। निरसनानि - नाशकानि। विवशानां - पराधीनानां।
वचनगोचराणि भवंतु - संततं स्मरणं स्यात्।

न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।
श्रुतधनकुलकर्मणां मदैर्ये विदधति पापमकिंचनेषु सत्सु ।।२९७।।

(297) Sage Narada thus exhorts Prachetasa :

Lord Hari does not receive the worship of the crooked (dishonest) minds however affluent and ostentatious it may be who being swollen-headed with their knowledge, wealth, heredity and good conduct look down upon the Satwic souls (Akinchanas), the Bhagawatas extremely dear to the Lord, shorn of worldly wealth being satisfied with whatever they get through God's grace, considering Bhagawan alone (and his contemplation) as real riches, famed as Rasajna - (Sarbhokta - the

enjoyer of the quintessence of things unbeguiled by external paraphernalia). In short it is a pardoy of worship. Their Pooja, hence, is unfruitful, leave aside salvation (being beyond their pale). It many times breeds adverse rewards.

न भजति - न स्वीकरोति। कुमनीषिणां - विपरीत बुद्धीनां। इज्यां - पूजां।
अधनाः - बाह्यधनरहिताः। आत्मधनः - परमात्मैव धनं येषांते।
पापं - अवज्ञादिकं अनिष्टं। अकिंचनेषु सत्सुभागवतेषु। रसज्ञः - सारग्राही।

स वाग्विसर्गो जनताघविप्लवो यस्मिन्प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनंतस्य यशोऽंकितानि यच्छृण्वंति गायंति गृणंति साधवः ।।२९८।।

(298) Sage Narada entreats Lord Vedavyasa to compose Srimad Bhagawata that will propagate the Bhagwat Dharmas which will singe the heap of sins carried forward life beyond life.

That pour of words is styled as Sat-sastra which is heard and sung with devotion and highly extolled and practised by the enlightened eligibles though with blemishes in every verse, may be faults in grammar or metre, that propagates (is replete with) the sportive glories of Lord Ananta and extirpates all their sins.

अबद्धवत्यपि - व्याकरण पदादपि विरूद्ध। अंकितानि - प्रतिपादकानि।
साधवः - मुमुक्षवः। सवाग्विसर्गः शास्त्रमिति गीयते।

यत्रोत्तमश्लोकगुणानुवादः संगीयतेऽभीक्ष्णममंगलघ्नः ।
तमेव नित्यं शृणुयादभीक्ष्णं कृष्णेऽमलां भक्तिमभीप्समानः ।।२९९।।

(299) Sage Suka elucidates the greatness of Srimad Bhagawata:

A Sadhaka will have to **listen uniterruptedly (time and again) to Srimad Bhagawata** that sings (extols) the sportive deeds of Lord Krishna if he desires to plant spotless (pure) and steady devotion in Him, that will ward off (destroy) all inauspicious evils (sins).

अमला भक्तिं - कामादिदोषरहितां - चांचल्य दोषरहितां च दृढां भक्तिं।
अभीक्ष्णं - पुनः पुनः।

यत्रोत्तमश्लोकगुणानुवादः प्रस्तूयते ग्राम्यकथाविघातः।
निषेव्यमाणोऽनुदिनं मुमुक्षोर्मतिं सतीं यच्छति वासुदेवे ॥३००॥

(300) The Wise Jada-Bharata exhorts King Rahuguna :

Repeated (daily) listening of Bhagawata Sastra which enthusiastically lauds the wonderful exploits of the Supreme not only weans the Mumuksu from the glamour of worldly objects but endows him with befitting knowledge coupled with stead-fast devotion that can lead him to Bimbaparoksa (envisionment of his Bimba-Rupa).

यत्र - येषां समीपे। ग्राम्य कथाविघातः - विषयवार्ता प्रतिबंधक।
प्रस्तूयते - प्रकर्षेण स्तूयत इति। वासुदेवे - बिंबरूपे हरौ।
सतीं मतिं - स्वयोग्यां ज्ञानं। तद्वारा मोक्षस्यापि। यच्छति - ददाति।

मृषा गिरस्ता ह्यसतीरसत्कथा न कथ्यते यद्भगवानधोक्षजः ।
तदेव सत्यं तदुहैव मंगलं तदेव पुण्यं भगवद्गुणोदयम् ॥३०१॥

(301) Suta underlines the glory of Srimad Bhagawata :

Futile (in vain) are the collection of words and unpropitious are those tales which do not depict the majesty of Lord Adhokshaja. Those utterances are true and fruitful and those stories alone are salutary, one dare say, that drive home the peerless attributes of the glorious Paramatman. They alone help to accumulate righteous merit (and pave the way to perfection).

सत्यं - साधुभावगुणोपेतं। मोक्षादिपुरुषार्थं यापयति। मृषा - मोघं

तदेव पुण्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणां यत्रोत्तमश्लोकयशोऽनुगीयते ॥३०२॥

(302) That (Srimad Bhagawata) which sings the celebrity and majesty of the Lord is alone meritorious, pleasing (sweet) to the ear, ever anew, (yields fresh meanings with keener insight)an eternal feast to the mind which withers the endless embarrassments (ocean) of existence.

नवं नवं - अर्थविशेष प्रदर्शकं। रूचिरं - मनोरमं।
शश्वत् - सर्वदा। शोकार्णवस्य - संसारसमुद्रस्य।

यस्यां न मे पावनमंग कर्म स्थित्युद्भवत्राणनिरोधमस्य ।
लीलावतारेहितकर्म वा स्याद्वंध्यां गिरं तां बिभृयान्न धीरः ।।३०३।।

(303) Lord Krishna tells Uddhava :

O dear Uddhava, The wise ought not to uphold (listen to) speech (words) that is sterile (does not yield any objective of life), that does not dwell upon the eightfold dispensations of the Supreme like creation, sustenance and dissolution of the universe and his holy (purifying) exquisite sportive deeds in his diverse incarnations including his unfailing support to his devotees (as it fails to propagate the majesty of Srimad Bhagawata).

अस्य जगतः। स्थित्युद्भवत्राणनिरोधं - सृष्टिस्थितिलयादि कतृत्वरुपं।
ईहितं - कृतं। मे - मम माहात्म्यसूचकं। वंध्या सा वाक् भागवत माहात्म्य प्रतिपादिका न भवति। धीरः - ज्ञानी। न विभृयात् - नोपादद्यात्।

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्प्रजां च ।
वित्तं त्वतीर्थीकृतमंग वाचं हीनां हियो रक्षति दुःखदुःखी ।।३०४।।

(304) The mortal sustains with great grief a cow that has ceased to give milk, a self-willed and a wicked wife, with a harsh tongue, a body sweating for others (as a slave) like a nozzled ox incompetent to do what is wholesome for it, wicked sons and relatives inimical to his interest and impious wealth that is not expended for holy works and like-wise barren talk that does not extol the glories of Lord. Indeed they are fruitless.

दुग्धदोहां - सर्वथा क्षीररहितां। असतीं - स्वैरिणीं परुषभाषिणीं।
पराधीन - परेषामेव अधीनं - नसिप्रोत वृषभ इव। असतीं प्रजां दुष्टां पुत्रादिरुपां।
अतीर्थीकृतं - अपवित्रीकृतं वित्तं। मयाहीनां मदुत्तर्कऽप्रतिपादिकां। दुःखदुःखी - बहुक्लेशवानेव भूत्वा रक्षति।

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं यदि कर्हिचिद्वदेत् ।
तद्ध्वांक्षतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ।।३०५।।

(305) Suta elucidates further the greatness of Srimad Bhagawata :

A composition (Sastra) that contains varied literary excellences but nowhere narrates the majesty of the Paramatman that purifies the world is

like a sacred place shorn of its piety not accepted by the (Hamsas) chaste minds. It is only to be enjoyed by the impure (temporal) minds untouched by the divine spark. The hallowed minds delight only in Sastras that sing the glories of the Supreme (Achyuta).

कर्न्हिचिदपि - आदावंते मध्ये वा। ध्वांक्षैः - अशुद्धमानसैः - असाधुभिरेव सेव्यं।
तीर्थं - क्षेत्रं - शास्त्रं। हंसैः - शुद्धमानसैः - साधुभिः सेवितं।
तत्र - तस्मिन्। यत्र अच्युत यशः प्रतिपाद्यते तदेव हंस सेवितं।
हंस - अत्र भागवतशास्त्रे यत्र यत्र हंस परमहंसादि शद्बाः प्रयुज्यंते तत्र सर्वत्र प्रायेण शुद्धमनस्त्वरूपं धर्माश्रित्यैवेति ज्ञेयम्। ज्ञापक विशेषे सति तु तुर्याश्रम बोधकत्वंच।

न तद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं न गृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशंति मानसा न यत्र हंसा न्यपतन्मिमंक्षया ।।३०६।।

(306) A treatise (exegesis) that is decked with literary beauties but extols not the Mighty Maker in its entire expanse is reckoned by the wise as the Sastra to be exulted in only by the worldly (unillumined) minds like crows ducking in a defiled but charming pond. The enlightened (upright) that crave to listen, think over and gloat (plunge) over the sportive glories of God like the swans that float in the Manasa lake, never entertain it since it fails to fulfil the prime Prusharthas of life.

न गृणीत - न स्तुते - तत शास्त्रमेव न भवति। मानसाः - मनःशुद्धिमंतः।
मिमंक्षया - श्रवणादिरूपावगानेच्छया। न न्यपतत् - न प्रविशंति। परमपुरूषार्थस्य च अवचनात। हंसाः - साधवः। उशंति - इच्छंति ।

जरायुजं स्वेदजमडजोद्भवं चराचरं देवर्षिपितृभूतभेदम् ।
द्यौः खं क्षितिः शैलसरित्समुद्रद्वीपग्रहर्क्षेत्यभिधेय एकः ।।३०७।।

(307) Hence the Supreme is spoken of as the mammal - (viviparous, born of sweat and eggs), the mobile and the immobile, the Gods, Rishis, Pitrus and the Bhutas and all that is seen by the senses, the heavenly worlds, the sky, the earth, the hills, the river, the ocean, the island, the planet and the star. (All words primarily connote Him alone.)

एकः - सर्वशब्दानामेक एव भगवान् अभिधेयः।
अन्ये शब्दाः न मंत्येवेति।

शब्दस्य हि ब्रह्मण एष पंथा यन्नामभिर्ध्यायति धीरपार्थैः।
परिभ्रमंस्तत्र न विंदतेऽर्थान्मायामये वासनया शयानः ॥३०८॥

(308) Sage Suka instructs King Pariksita, the method of adoration :
(All) the heap of words in their primary sense, speak of Brahman alone and should be used to denote Him. The Jiva residing in the body full of impressons and tendencies born of ignorance uses the words Indra and others unknowingly enough in those (particular) name-bearers, the lower Gods and worships them through ignorance and confusion (dull-witted as he is) and as a consequence forgoes Salvation - the foremost fruit and rotates ever in the wheel of Samsara. The wise act otherwise.

(This verse censures those who misuse the treasure of words Indra and others that mainly point to the Supreme Brahman who alone independently can confer Moksa - the prime Purushartha of life and is the master of all he surveys, all others being subservient to Him. The Jiva through ignorance mishandles them by applying them to others that do not really belong to them. (They avail of it through God's grace.) God owns those names like Indra and the attributes (like lordliness) conveyed by them. They (other Gods) stand to gain if referred to them only in their secondary sense.)

शव्दस्य ब्रम्हणः - अशेषशद्बराशेरपि। पंथाः - प्रयोगाय योग्यः।
पार्थैः - अनुचित अर्थैः। मायामये - अज्ञान प्रचुरे देहे।
अर्थान् - पुरूषार्थान्। भगवति शब्दानाम् प्रवृत्तिनिमित्तं।

यथा हिरण्यं बहुधा समीयते नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।
एवं वचोभिर्भगवानधोक्षजो व्याख्यायते लौकिकवैदिकैर्जनैः ॥३०९॥

(309) Sage Suka cites an example to enable one to comprehend how the words connoting different and contrary meanings speak of the same Supreme Paramatman :

Just as the same gold contained in diverse golden ornaments though in practice are called by the Goldsmiths and others by different names, so the entire heap of words, vedic and worldly to the wise connote Lord Adhoksaja alone (in their primary sense) even though in usage they beto-

ken different Jivas and substances (to the ignorant). To quote examples the words father and mother, the enjoyable drinks, the ornaments worne and all the words that denote earthly objects, the Gods and Yajnas mainly point to the Paramatman alone - (only by courtesy other objects).

यथा सुवर्णमेकमेव - समीयते - व्यवह्रीयते।
नृभिः - कतृभिः। व्याख्यायते - प्रतिपाद्यते।

यथा हिरण्यं स्वकृतं पुरस्तात्पश्चाच्च सर्वस्य हिरण्मयस्य ।
तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्मि तद्वत् ॥३१०॥

(310) The Lord instructs Uddhava :

Just as gold is the same before it is turned into ornaments and after it is melted, even though in between (in existence) it parades as enchanting embelishments (in different names and forms), in like manner, the Brahma-tatwa before creation and after dissolution is ever the same even though in between (as long as the world lasts), it is known by the names of the beings and things it enters-its moving images - Gods, men and beasts (to activate them). But the ignorant does not recognize. The Paramatman, its Antaryamin (indweller). (To quote another solid example) it is like the Spider weaving its web and withdrawing it at will (afterwards).

(So all the words that connote the Supreme alone in their primary sense as far as possible (unless inevitable to procure basic needs) be not used elsewhere as he courts sin and fails to obtain the prime objective of life. This is the covetable Bhagawata Dharma known as मौन.)

सुरनरतिर्यगादि देहेषु स्थित्वा तत्तप्रवर्तकतया तैस्तैः शब्दैर्वाच्यो भगवानेव।
तेतु प्रतिमामात्रमिति। भगवत्यैव शब्दप्रयोगः कर्तव्यः।
अन्यत्राप्रयोगरूपं मौनं अवश्यं संपाद्यम्।

अतः कविर्नामसु यावदर्थः स्यादप्रमत्तोऽव्यवसायबुद्धिः।
सिद्धेऽन्यथार्थे न यतेत तत्तत्परिश्रमं तत्र समीक्षमाणः॥३११॥

(311) Sage Suka epitomises the excellence of the Sastras :

The Sadhaka seeking salvation should realize that all the collection of words specify the Supreme alone. Those who lack this settled conviction may use a few of them elsewhere as are direly needed for

bare subsistence with enough caution. if maintenance is possible otherwise even those words should be used only in His context - (to sing his Majesty). Otherwise he courts sin (deep distress) and fails to attain his foremost objective - Parama purushartha - Moksha.

कविः - मुमुक्षुः। अप्रमत्तः - प्रमादरहितः। प्रमादश्च भगवतः सर्वात्मना विस्मरणम्। अव्यवसाय बुद्धिः - अनिश्चित बुद्धिः।
परिश्रमं - क्लेशविशेषः। समीक्षमाणः - अनुसंदधानः।
यावदर्थः - यावान् शरीरधारणं पोषणोपयोगितयैव परिमितः अर्थः।
एवं महाफलविघातकतया प्रत्यवायापादकतयाच अकर्तव्ये सति अन्यत्र प्रयोगे।

सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यंजलौ किं पुरुपर्णपात्रैर्दिग्वस्त्रलाभे सति किं दुकूलैः ।।३१२।।

(312) Even ripe yogins fall into two categories depending on their spiritual evolution in life, some who have given up completely अभिमान of their body and others who yet bear a little tinge of it.

Sage Suka points out the traits of the yogis of the first class :

With Mother Earth for rest why struggle for beds[1], with ready arms why pillows[2], with hands that can be folded why need leaves and pots, with quarters or directions to cover us why crave for soft[3] clothes? (They expect nothing).

१. कशिपुः २. उपबर्हणैः ३. दुकूलैः

चीराणि किं पथि न संति दिशंति भिक्षां नो वांघ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमवधूतसुहृन्न कृष्णः कस्माद्भजंति कवयो धनदुर्मदांधान् ।।३१३।।

(313) The nature of the second class of yogins :

Are there not rags[1] on the road? Are there not trees[2] that sustain others, to give alms? The rivers (that provide water to drink) are not withered. Neither the caves that give shelter are closed[3]. Things being so, why should the wise[4] serve or seek the wealth-intoxcated blind ones? (They accept things given by devotees only that too with deep reverence. The ripe stage can be reached with enough practice and long duration. They expect the least.)

१. चीर २. अंघ्रिपाः ३. रुद्धा ४. कवयः

साधूनां समचित्तानां मुकुंदचरणैषिणाम्। उपेक्ष्यैः किं धनस्तंभैरसद्भिरसदाश्रयैः। वाङ्‌नियमनरूपं मौनं कर्तव्यम्। इंद्रियतर्पणार्थं यथाकामं न व्यवहर्तव्यम्। कालतोऽभ्यासे सति क्रमेण ईदृशी दशापि लभ्यते।

Summary :

The path to be pursued by the Seekers of salvation - Yogis for perdurable bliss, in general, is of two kinds : Hatayoga and Bhaktiyoga. The Hatayogi achieves his goal a little earlier with his arduous method of breath-control but chances of fall are more frequent. The Bhakti-yogi accomplishes his end a little later with the easy means of incessant devotion involving no risk.

Those who opt for Bhaktiyoga have to observe their Swadharma diligently and daily - the prime means to attain Moksa. To understand Dharma is an uphill task. Even Gods and Sages can not comprehend it completely. It is far removed from human reach. So Lord Narayana out of lenity for noble souls incarnated as Lord Vedavyasa and composed Srimad Bhagawata containing the Bhagawat Dharma for the easy comprehension of the Sadhakas. To do one's duties as the adoration of the divine derelict of the feeling of Me and mine, undesirous of fruits, styled as Bhagawat Dharma is the regal track toed by the Sadhakas.

Karma by nature is binding. The same Karma if performed without craving for rewards and abhimana can free the Jiva from its fetters like rarified poisonous substances acting as efficacious anodynes for alarming ailments. This healthy uniterrupted Anusandhana (feeling) alone can effect the needed metamorphisis. It can be attained through the correct knowledge and conviction of the supremacy of the Lord whose feet-dust is borne by the divines with devout devotion. The appelation Bhagawan can be primarily applied to Him alone. Other Gods get it in its secondary sense. He is the one Supreme, Independent, all-knower, Almighty, ancient and eternal, free from modification, the eight-fold dispenser of the universe in sport, full of infinite auspicious attributes and derelict of defects. A dilligent study of the sastras drives home His unchallenged supremacy. The Sadhaka should inculcate in him the sama-bhava born of the firm conviction that the same Paramatman habits the bodies of all beings and the insentient substances

without the invidious distinction of friends, foes and the indifferent. He should achieve sense—conquest and thereby keep the mind under control and engage it in the lotus-feet of the Paramatman. He should be beholden to Brahman who has gifted him the precious human body - the wonderful sadhana sarira and serve Him in all ways with unalloyed devotion and make himself blessed. Vishnutirtha convicingly illustrates the distinction and efficacy of the Bhagawat Dharmas citing the examples of outstanding Bhagawatas like Bhakta Prahlada and Ambarish Maharaja and others (fit to be emulated).

The Sadhaka should channelise all his sense-activities towards the contemplation of the Supreme. He should no doubt sustain his body but in such a way that it hampers not his spiritual upasana like the great Bhaktas. He can maintain himself in two ways - Ayachana and Sayachana. Ayachana is of two types - Yadruccha Vritti - यदृच्छा वृत्ति to be satisfied with what God is pleased to give and शीलोंछ वृत्ति make a living by garnering the corn remaining after the harvest. sayachana is of three kinds- (a) Ayachana-not to keep corn in store (b) वार्ता - To collect a little more than required and (c) शालीन to mainntain a covetable stock. The decending order leads to the gradual debasement of the seeker. The real sadahaka should select the cadre that suits his stature. Ideals set up by ripe devotees like Kuchela and others should closely be copied.

Paramatman is one without a second, the greatest friend and unexpectant relative of all beings. He sports with Himself (with his own infinite forms) and is bliss infinite. The creation and other activities of the world are his lila and he has nothing to gain by it being Apta-Kama but he engages in these tasks for the welfare of Jivas. He grants their desired objectives and leads them to their deserved destinations.It is foolish to propitiate Him for perishable pleasures when he is prepared to favour with perfection itself. It is as silly as to beg a handful of flour to the wish-yielding tree (कल्पवृक्ष). It is witless to worship minor Gods for pleasures that pull us back to earth again. It is wrong to think that the Almighty does not confer wordly happiness. Like the mother administering anodyne adquate to the child to suit his health, God too deals out earthly enjoyments depending upon the ripeness of the sadhaka as in the case of Sudama.Kunti's eulogy of Lord Krishna illustrates how the Lord is an ocean of compassion.

Contemplation of the Supreme occupies a pride of place among the Bhagawat Dharmas. The Chaturvyuha upasana, should be done with a distinct discernment that there is absolutely no difference between Mulrupa of Bhagawan and his Avatara, between Himself and his qualities and deeds, that he is all pervasive and abiding in all Jivas, is the independent doer of all deeds and that the Jivas hang on him being his reflections, mere instruments to act as he directs in consonance with their Karmas, accepting their actions as his adoration and rewarding them according to their ripeness. Paramatman's prowess is transcendental and beyond comprehension. He declines the worship of those who are destitute of this pious Anusandhana (feeling). Amala (pure) Bhakti alone can win him. He is not deceived by mere pomp and ritual. He receives with great pleasure even a leaf or flower or fruit or even water wet with devotion. Jnani is loved most by Him.

So an eligible to be classed as Bhakti-Yogin has to observe rigidly the Bhagawat Dharmas. He has to fix has mind firmly in the lotus-feet of the Lord. He should listen and reflect on his varied glories and instruct others in his majesty and remember Him time and again with devout devotion and serve Him in all aways with enough reverence and the Mahatmas too - the Vishnu Bhaktas.

That group of words that depict the glory of god constitute the scriptures.Those that speak of other objects in a manner however profound or learned are not acceptable to the wise. Bhagawata-Sastra is alone Moksa-Sastra that exults in His varied magnificence and exhorts the Bhagawat Dharmas from beginnig to end. It is Bhagawan who is mainly propagated by all words. He is the foremost Bhagawata. The heap of words including those that denote wordly objects primarily connote the Paramatman alone and only secondarily the worldly things concerned.

॥ इति भागवतधर्मोपदेशप्रकरणम् ॥२०॥

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बिंबोपदेशप्रकरणम् ॥ २१ ॥

Kavi highlights the benefits of Bimbopasana to impress its importance on King Videha:

मन्येऽकुतश्चिद्भयमच्युतस्य पादांबुजोपासनमत्र नित्यम ।
उद्विग्नबुद्धेरसदात्मभावाद्विश्वात्मना यत्र निवर्तते भीः ॥३१४॥

(314) I trust that the incessant service and contemplation of the lotus-feet of Lord Achyuta on the part of the sadhaka is the royal road to free him from all fear and sorrows of this inauspicious Samsara where the mind belabours under the mistaken notions of me and mine and the identity of the body with Atman

भीः- संसारदुःखं। विश्वात्मना - सर्वात्मना। नित्यं - नियतं।
असदात्मभावात्।

विद्यातपःप्राणनिरोधमैत्रीतीर्थाभिषेकव्रतदानजाप्यैः ।
नात्यंतशुद्धिं लभतेंऽतरात्मा यथा हृदिस्थे भगवत्यनंते ॥३१५॥

(315) The impure mind is the root-cause of grief. The pollution (of the mind) is nothing but its agitation (excitement). If the mind is established in Brahman, where is the room for anxiety or alarm? So sage suka narrates that the yogi engaged in Bimbopasana is free from fright (alarm), the main cause of mental affliction.

That extreme purity of mind attained by the contemplation of Lord Ananta well-established (seated) in the heart can not be gained by the study of scriptures, austerities, conquest of breath,service (obligation) to others, dips in holy waters, rigorous vows,charitable offerings and Japa (repeating the glorious names of God and sacred spells).

विद्या - बेदाध्ययनम्। प्राणनिरोधः - वायुजयः मैत्री - परोपकारः।
अभिषेकः - स्नानम्। अंतरात्मा - मनः।

तावद्भयं द्रविणदेहसुहृन्निमित्तं शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममेत्यसदवग्रह आर्तिमूलं यावन्न तेंऽघ्रिमभयं प्रवृणीत लोकः ॥३१६॥

(316) Chaturmukha Brahma lauding Lord Narayana brings to the notice of the seekers that Abhimana (pride of me and mine) is the prime-reason of all sorrow :

As long as the people do not devotedly contemplate on Thy coveted lotus-feet that shears all fears, they will not be free from the inauspicious Abhimana-the feeling me and mine, the root-cause of all agony in riches, body, friends and the affliction born of their gain or loss, immense greed, fear and disgrace. Then alone, gradually they will attain a state of fearlessness.

अमंगलो अभिमानः सर्वस्यापि दुःखस्य कारणभूतः।
न प्रवृणीत - भक्तिपूर्वकं नोपासीत।

भक्तिः परे स्वेऽनुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ।।३१७।।

(317) Sage Kavi portrays the benefits of contemplation of the lotus-feet of the Paramatman to King Janaka :

To the eligible engaged in deep contemplation of the Lord (his Bimba) in the enjoined way, devotion, knowledge and renunciation of the rest (body and earthly things) - these three, always go and grow together, just as every morsel of food we take in simultaneously relieves hunger and brings in peace of mind and nutrition.

प्रपद्यमानस्य - भगवदुपासनां कुर्वतः अधिकारिणः।
स्वे - स्वबिंबरूपे। परे - परमात्मनि। अनुभवो - ज्ञानं।
अश्नतः - भुंजानस्य। अनुघासं - प्रतिकवलं क्षुधोऽपायः।
पुष्टिः - उदरपूर्तिलक्षणा। तुष्टिः - अलंबुद्धिश्च। उपैति - प्राप्नोति।

इत्यच्युतांघ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
भवंति वै भागवतस्य राजन् ततः परां शांतिमुपैति साक्षात् ।।३१८।।

(318) In this manner, the Bhagawata (ardent adherent of the Supreme) incessantly adoring the feet of Lord Achyuta gathers devotion, knowledge (envisionment) and renunciation and attains fullness according to capacity. Then O King, he begets beatitude - Moksa (total relief from sorrow and eternal peace thruough the Grace of God.)

अनुवृत्या - उपासनया। प्रबोधः - ज्ञानं। यावंतः क्लृप्ता तावंतः।
ततः तदनंतरमेव। परां शांतिं - आत्यंतिकीं दुःखनिवृत्तिम्।
सुखानुभवंच। उपैति - प्राप्नोति। साक्षात् - द्वारांतरं स्वनिष्ठमनपेक्ष्यैव।

विचक्षणा यच्चरणोपसादनात्संगं व्युदस्योभयतोऽतरात्मनः ।
विंदंति हि ब्रह्मगतिं गतक्लमास्तस्मै सुभद्रश्रवसे नमो नमः ।।३१९।।

(319) Sage Suka narrates the importance of contemplation (of the Lord) :

The well-versed in the service of the Supreme (worshipping His lotus-feet) forgo their attachment to the worldly and other-worldly things and with renunciation born of it attain the knowledge of Lord Hari and ripe devotion that frees them from all sorrows (of samsara). Repeated prostrations to this Paramatman of chaste repute!

विचक्षणाः - अध्यात्मविचार चतुराः। अंतरात्मनो - मनसः।
उभयतः– ऐहिकामुष्मिकविषयेषु। संगं - स्नेहं।
व्युदस्य - परिहृत्य। वैराग्यं प्राप्य इति यावत्।
गतिं - ज्ञानं तद्विशेषभूतां भक्तिं विंदंति। क्लमाः - क्लेशाः।

स्थित्युद्भवप्रलयहेतुरहेतुरस्य यः स्वप्नजागरसुषुप्तिषु सन् बहिश्च ।
देहेंद्रियासुहृदयानि चरंति येन संजीवितानि तदवैहि परं नरेंद्र ।।३२०।।

(320) King Janaka in the vanguard of the wise (well-versed in Brahma-Vidya) though knowing his Bimba-rupa, entreats the group of Rishis to depict it for the welfare of the sadhakas. Sage Pippalayana narrates:

O eminent king, know that to be the Bimba - the Supreme Lord Narayana, the efficient cause of the universe responsible for its creation, sustenance and dissolution but Himself causeless (being Independent), the one undefiled even though active in all of us in all states including dreams, wakefulness and deep sleep and enlivens and propels (makes them function) the body, senses, breath and mind with his own strength.

ब्रम्हविदामग्रेसरेण जनकेन स्वयं बिंबरूपं बिजानतापि लोकोपकाराय
योगेश्वरान् प्रति पृष्टं। उद्भव - उत्पत्ति। अहेतुः - स्वयं न विधते हेतुरस्य।

बहिरेव - लेपाभावात्। हृदयं - मनः।
संजीवितानि - उद्बोधितानि। चरंति स्वस्वव्यापारक्षमाणि भवंति।

ज्ञानं विशुद्धं परमार्थमेकमनंतरं न बहिर्ब्रह्म सत्यम् ।
प्रत्यक प्रशांतं भगवच्छब्दवाच्यं यद्वासुदेवं कवयो वदंति ।।३२१।।

(321) (Avadhuta Jadabharata depicts the nature of Bimba-rupa for the benefit of king Rahuguna who longs for instruction. This verse answers his query as regards the location of the Paramatman, a topic extremely esoteric not fit to be broadcast but answered out of mercy by Jadabharata.)

The Lord of Lords, the Paramatman extolled by the wise as the Supreme, of the form of Pure knowledge, the Real, the Serene, the one and single (undivided) designated as Brahman, called as Bhagawan and Vasudeva should never be understood as abiding outside the body of the Jiva. Neither should He be regarded as residing in his heart alone enjoying the objects along with the Jiva.

The Bimba stays not outside the (body of) Jiva and never separates from him at any time. He pervades his (Jiva's limbs) with His limbs (constituted of knowledge and bliss) and propels him - who is like his reflection and dwells in him alone, out of mercy for his upliftment - (Salvation). Needless to say that the Jiva never enjoys an equal status with the peerless Brahman.

Pratyag - प्रत्यग् denotes that the Paramatman never deserts the Jiva in any context and dwells in the body alone. It is this Rupa that is named as Bimba. Jiva is too known as Pratyag because of his close association with the Bimba-rupa like the body called as Atma due to its unfailing association with the Jiva.)

परमार्थं - सर्वोत्तमं। न बहिः - जीवस्य रूपादिति।
प्रत्यक्शब्दो जीवपरः प्रसिद्धः। अत्रानंतरं न बहिश्च किंतु
प्रत्यक् - जीवरूपस्य अंतरेव व्याप्य विद्यमानम्।
रहस्यतया अव्यक्तमपि शिष्ये करुणतया दर्शयति।
[२] जीवे कृपयैव अनवस्थानं न जीवतौल्येनेति।'

रहूगणैतत्तपसा न याति न विद्यया निर्गमनाद्गृहाद्वा ।
न छंदसा नोत जलाग्निसूर्यैर्विना महत्पादरजोऽभिषेकात् ॥३२२॥

(322) Oh King Rahuguna, this precious (secret) knowledge (hard to be obtained) can not be gained by penance, erudition, biding in the forest forsaking home or renunciation, study of Vedas, dwelling in holy places like the banks of the Ganges,observance of religious rites, worship of the Sun-God but can be attained by the grace of God gained with the dust- bath of the sacred feet of the high-souled ones and with their constant association and devoted service.

तप आदिना केनापि साधनेन न लभ्यं किंतु बिंबज्ञानिनां महतां सेवया लब्धेन तत्प्रसादेनैव। निर्वसनात् - वनवासात् - सन्यासाद्धा।
छंदसा - वेदाध्ययनेन। सुदुर्लभत्वात् एतन्न क्वापि प्रकाश्यम्।

त्वं प्रत्यगात्मनि सदा भगवत्यनंते आनंदमात्र उपपन्नसमस्तशक्तौ ।
भक्तिं विधाय परमां शनकैरविद्याग्रंथिं विभेत्स्यसि ममाहमिति प्ररूढाम् ॥३२३॥

(323) Pitamaha Brahmaji exhorts (this topic) Dhruvaraja who was war-minded :

Even though the Paramatman stands pervading the Jiva and experiences the enjoyments acceptable to him, he sucks only the essence of things being of the nature of knowledge and bliss and remains unsullied with its blemishes, in whom even contradictory qualities Chimel (are in perfert harmony). So firmly place your mind in the indwelling Bimbarupa, the Lord Anata, the vault of Virtues with deep devotion free from the feeling of me and mine, which will sunder the knot of ignorance with great ease.

प्रत्यक् - जीवांतरेव आदान भोगादि कर्तारः।
आंनदमात्रे - सारसुखानुभव स्वरूपे। उपपन्नाः - युक्ताः।
शनकैः - अनायासेन। विबेत्स्यसि - भेदयसि।

Suummary :

The ignorant with an impure mind who whirls in the wheel of Samsara experiencing deep distress considers the body to be the atman and is alert to the feeling of me and mine. Incessant service of the Lotus-feet of the Lord is the only way to escape from this slough of life. The other remedies

like penance though helpful lack its potency to cleanse the mind and gradually lead to Moksa with the growth of knowledge, devotion and renuciation. The one Paramatman, the supreme called by various names like Brahma and Vasudeva dwells in all Jivas with diverse forms as their Bimba. It is the constant contemplation of this Bimbarupa that brings beatitude. He is Bimba, the indweller of all Jivas in full grandeur, the eight fold dispenser of the universe propagated by the Sastras, activising him in all states, untouched by his faults with his infinte might. He never severs himself from the Jiva at any time under any condition but always different from him lives in great glory pervading the Jiva with his Aprakrat body of knowledge and bliss. He is known as Pratyag because of his constant association with the Pratyag (Jiva). Uninterrupted service of this Bimbarupa Paramatman with unflagging devotion is the royal road to attain the goal of life.

॥ इति बिंबोपदेशप्रकरणम् ॥२१॥

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बिंबोपासन (आत्मसमर्पण) प्रकरण ।। २२ ।।

यस्मात्प्रियाप्रियवियोगसु योगजन्मशोकाग्निना सकलयोनिषु दह्यमानः ।
दुःखौषधं तदपि दुःखमतद्धियाहं भूमन् भ्रमामि वद मे तव दास्ययोगम् ।।३२४।।

(324) Bhakta Prahlada prays to Lord Narashima :

(The feeling that 'O Lord, I am yours, your servant' is दास्यभाव. It is of two kinds-inner and outer. The service rendered to the Bimbarupa, that exists within the self is अंतर्दास्य.The worship rendered to the other forms (रूपाऽ) of Bhagawan or our own (इष्ट रुपाऽ) - coveted Forms(Rama or Krishna) is बहिर्दास्य. Bimbopasana is four-fold dedication of self, all our belongings, our qualities and our deeds. The बहिर्दास्य leads (is an अंग - a stepping stone) to अंतर्दास्य .

Born in various wombs (deities, men and beasts) afflicted with the fire of agony born of the loss of beloved things and gain of objects not longed for and remedies (used through ignorance) to remove grief ironically enough enhancing it, losing sight of devotion recognized as the remedy (panacea) for all human ills, I whirl in samsara.O Perfect one, please coach me in दास्य योग - the unique remedy of servitude, the बहिर्दास्य that paves the way to अंतर्दास्य - the बिंबोपासना, which leads to the riddance of sorrow (once for all).

दास्यं द्विविधं। बहिरिंतश्चेति। (दास्यं - तदीयोऽहमित्यनुसंधान रूपं)
तत्र बिंबातिरिक्त भगवद्रूपविशेष विषयकम् आद्यम्।
द्वितीयं तु बिंबविषयकं। एतदपि द्विविधं। आत्मनो - जीवस्य समर्पणं।
गुणसमर्पणंचेति। एवं चतुर्विध आत्मसमर्पणं बिंबोपासनमिति गीयते।
एवं द्विविधस्य दास्ये आद्यस्य द्वितीये अंगत्वम्।
सकलयोनिषु - सुरनरतिर्यगादिषु।
प्रियाप्रियवियोगसु - प्रियवियोगाप्रियसुयोगाभ्यां।
अतत् - दुःखौषधादन्यदेव दुःखौषधमिति बुद्धया।
दास्ययोगं - भक्त्युपायभूतं तव यद्दास्य अंतर्दास्यं तस्य योगं - अंगभूतं बाह्यदास्यं वद। दुःखनिवृत्तिसाधनं अंतर्दास्यमेव तदेव वद।

धर्मार्थकाम इति यो विहितस्त्रिवर्ग ईक्षात्रयो नयदमौ विविधा च वार्ता ।
मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ।।३२५।।

(325) Bhakti Prahlada advises the Asura lads :

If the purusharthas (Dharma, Artha and Kama), the study of the three vedas (Rk, sam and Yaju), good conduct, sense-restraint and the varied means of livelihood are to be worth-while, the sadhaka should especially aim at the whole hearted dedication of his self and all his belongings to the paramatman, the unexpectant relative, the prime object propagted by the vedas. There is no other expedient to obtain His love and grace. This uniterrupted dedication of self is Bimbopasana-the inner दास्य.

(The main purport of the Vedas lies in propelling the seekers to dedicate their selves and their assets at the lotus-feet of the Lord. If they not do so, they fail in discharging their function.)

निगमस्य - शब्दराशेः। स्वस्य - जीवस्य। सुहृद् - अनिमित्तोपकारकस्य परस्य - परमपुरूषस्य। सत्यं मुख्यतस्तात्पर्य प्रतिपाद्यम्। सत्यं - निर्दुष्ट। स्वात्मार्पण लक्षणं प्रमेयं यापयतीति सत्यम्। वेदादिशब्दनिवहस्य मुख्यतःतात्पर्यप्रतिपाद्यम्। भगवत्प्रीतिः - स्वात्मार्पणेन यादृशी भवति तादृशी। अविच्छिन्न आत्मसमर्पणमेव बिंबोपासनं।

विप्राद्द्विषड्गुणयुतादरविंदनाभपादारविंदविमुखाच्छ्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनात्मगेहप्राणः पुनाति सकलं न तु भूरिमानः ॥३२६॥

(326) Bhakta Prahlada extolling Lord Narasimha high-lights the excellence of dedication of the self among the means to earn Lord's grace by citing an example:

I consider that a chandala who has resigned his mind, words and deed, body (abode), wealth and life to the Paramatman is far preferable to a Brahmin endowed with the twelve (famous) qualities but dis-inclined (divorced) to meditation on the lotus-feet of Lord Padmanabha as the former (chandala) purifies all the objects he sees (holy vision) but not the latter who is puffed up with pride.

भगवत्प्रीतिजनकेषु आत्मसमर्पणसमं किंचदपिनास्तिइत्येतद्बुद्ध्यारोहाय दृष्टांतेन बोधयति। 'ज्ञानं च सत्यं च दमः शमश्च अमात्सर्यं ह्री तितिक्षाऽनुसूया। यज्ञश्च दानंच तपः श्रुतं च महाव्रता द्वादश ब्राह्मणस्य' त्युदिताः। शवपचं - चांडालेषु नीचतमम्। वरिष्ठं - अत्युत्तमं। सकलं - दृष्टिगोचरं पदार्थसार्थम्। भूरिमानोऽहं - ममेत्यभिमानवानिति। आत्मसमर्पणं तत्र नास्ति इति सूचितम्।

'किंचित्करोत्युर्वपि यत्स्वदत्तं सुहृत्कृतं फल्ग्वपि भूरिकारि ।
मयोपनीतं पृथुकैकमुष्टिं प्रत्यगृहीत्प्रीतियुतो महात्मा ॥३२७॥

(327) Kuchela (Bhakta Sudama) high-lights Bhagawan's (quality of Mercy) :

Bhagawan belittles the objects though ample in extent and merit if they are not offered in the befitting way and with self-dedication and accordingly grants petty gains and magnifies those that are offered by his staunch devotees with complete resignation though meagre and lower in quality and bestows rich fruits, thus revealing his compassion to his close adherents. Bhakta Kuchela cites his own example as to how Lord Krishna heartily accepted the handful of parched rice carried by him (enriched and sanctified by his deep devotion) and in return gave him copious wealth. (So the Sadhakas should ever dedicate themselves and their belongings (wealth) with a feeling of servitude).

ऊर्वपि - भूर्यपि। स्वदत्तं - सु - सम्यक् आत्मोद्येशेन - परमात्मोद्देशेन - अनर्पितं। फल्गवपि - किंचित् अपि। सुहृत्कृतं - स्वप्रियैः अर्पितं।
महात्मा - भक्तेषु दयावानिति ज्ञायते।
अतो मुमुक्षुणा द्रव्यं भगवते संततं समर्पणीयमिति भावः।

कायेन वाचा मनसेंद्रियैर्वा बुद्ध्यात्मना वानुसृतः स्वभावम् ।
करोति यद्यत्सकलं परस्मै नारायणायेति समर्प (निवेद) येत्तत् ॥३२८॥

(328) Kavi explains the method of dedication to King Janaka :

Whatever one does with his body, speech, mind, and other sense-organs and Intellect and Swarupa (himself - the God's follower) - all his deeds present, past and future too, done according to his capacity or the impulsion of the Paramtman - (Bimba-rupa Hari), should be resigned to the Supreme - Lord Narayana without desire for fruits and with a feeling of servitude (Dasa-bhava) to earn his grace (to please Him).

स्वभावं - निजां स्थितिमनुसृत्य प्रवर्तमानः।
अथवा स्वाख्यो भावः - स्वभावो (स्वतंत्रो) भगवान्।
बिंबरूपेण हरिणा तं अनुसृत्य प्रवर्तमानः।
निवेदयेत् - समर्पयेत् - क्रियमाणेव भूतपूर्वा करिष्यमाणा च - त्रिविधापि क्रिया सर्वापि सार्थका भवति।

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरंजनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥३२९॥

(329) Brahmarshi Narada entreats Lord Vedavyasa :

Even the (Sastric) knowledge, the means to Moksa (liberation) that singes all sins, when devoid of devotion (not dedicated to the Supreme) loses its grandeur (is not efficacious). Then what of Karmas (religious rites) that are always unwholesome (inauspicious) and hence sinful - (not enjoined by scriptures) and those too, not dedicated to the divine? (will not attain the coveted objective). (So to attain the two purusharthas - to rid of evil (अनिष्ट निवृत्ति) and to secure the cherished accomplishment (इष्ट प्राप्ति) the wise one should surrender his deeds to the divine with devotion).

निष्कर्मणो - मुक्तेः साधनम्। अलं - श्रुत्यादिविहितं।
निरंजनं - सकलपापपरिहारकस्वभावमपि ज्ञानम्। अच्युते - हरौ।
भावेन - समर्पणाख्यमनोवृत्या विरहितं। न शोभते - न उपादेयं भवति।
अकारणं - मोक्षसाधनतया अविहितं।
अभद्रं - अमंगलतरं अत एव स्वभावतः पापम्।

तपस्विनो दानपरा यशस्विनो मनस्विनो मंत्रविदः सुमंगलाः ।
क्षेमं न विंदंति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ॥३३०॥

(330) Sage Suka praises Lord Hari, auspicious by nature :

Salutations again and again to the Supreme of established fame, without adoring whom (with dedication of their ordained deeds) even the Tapaswis (those who perfrom penance), Danis (distribute charity), the reputed ones (doing (good) brave deeds), the high-souled ones (yogis), those well-versed in Vedas, observers of Sastric (religious) rites and rituals can not attain their highest goal - Kshema (salvation). (To obtain the cherished objective they have to necessarily dedicate their deeds with devotion to the divine - Paramatman.)

यशस्विनः - यशः प्रयोजक कर्मविशेषाणां कर्तारः। मंत्रविदः -
वेदाध्ययनादिकं कुर्वाणः। क्षेमप्राप्तये प्रतिकर्म पुनः पुनः तस्मिन्नेव
(भगवति) समर्पणं कर्तव्यम् इति भावेन उक्तम् तस्मै नमोनम इति।

यथा तरोर्मूलनिषेचनेन तृप्यंति तत्सकंधभुजोपशाखा: ।
प्राणोपहाराच्च यथेंद्रियाणां तथैव सर्वार्हणमच्युतेज्या ।।३३१।।

(331) Sage Narada instructs King Prachetasa :

Just as the water supplied (sprinkled) to the roots of a tree foster its branches and off-shoots and the food fended (provided) to life feeds (nourishes) the senses, in the same manner the adoration of Lord Achyuta leads to the worship of his retinue (they too are pleased with His propitiation).

हरेरिज्या - पूजादिलक्षणा सेवैव सर्वस्य अंगदेवादे: पूजा। न पृथगस्ति तेषां पूजा। प्रधाने यत्क्रियते तदप्रधानस्यापि भवति।

Summary :

Having depicted the glory of Bimba in every Jiva, this section details the way to worship Him. Bimbopasana is Atma-Samarpana - dedication of the Self to the Divine. The Sadhaka should engage in uniterrupted reflection with unflagging devotion and firm resolve with the pious feeling that he is the most obedient servant of his Master (the ईश दास भाव) who directs him in noble endeavours for his upliftment. He should at least meditate on Him at fixed hours daily. It is easy to part with money or other belongings with a pious feeling that his assets are dowered by God which is बाह्य दास्य - but to dedicate one's own self is an uphill task. This dedication of things belonging to oneself leads to (is a stepping stone) dedication of oneself - अंतरंगदास्य body and soul and all the actions performed by him, with the holy feeling that God is the impeller of all actions and they are to be assigned to Him as his adoration. To meditate with such fervent feeling is Bimbopasana.

Moistening the roots of the tree leads to the animation of the branches, the sprout and flower. Likewise when the Bhagawan is pleased his retinue (minor Gods) too exults : hence the importance of Bimbopasana and Atma-Samarpana that fulfils it. So every Seeker should strive hard to serve his Bimba-rupa.

।। इति बिंबोपासनापरपर्यायात्मसमर्पणप्रकरणम् ।।२२।।

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भक्तिस्तुति प्रकरणम्॥२३॥

Lord Krishna tells Uddhava :

The eligible soul (one desirous of Moksa) with the mind purified by the rigorous observance of the Bhagawat-Dharmas, engaged in the contemplation of his Bimba-rupi Paramatman waxes in devotion that leads to the grace of God. The traits of such a devout Bhakta are analysed as under :

वाग्गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥३३२॥

(332) Out of love in excess for Me, my staunch devotee speaks in a stammering tone with his heart melted with devotion. He cries now and then, at times laughs and fights not shy to sing aloud and dances too on his own and sanctifies the world with his discourses and instructions. (Strange is the behaviour of the God-intoxicated. They should never be misunderstood.)

भागवतप्रधानस्य भक्तिरतुला भवति। तेषां चर्या अपि लोकविलक्षणम्। मुमुक्षुभिः अन्यथामतिः सर्वथा न कर्तव्या। गद्गदा - कंपमान वचसा। विलज्ज - भक्त्युद्रेकात् मुक्तकंठेन। भक्तियुक्तः - एतैः भक्तिकार्यैः युक्तः सन्। भुवनमपि संभाषणादिना पुनाति - पवित्री करोति। 'साधूनां दर्शनं स्पर्शः कीर्तनं स्मरणं तथा। तीर्थानामिव पुण्यानां सर्वमेव हि पावनं।

तस्मिन् भवंतावखिलात्मयोनौ नारायणे कारणमर्त्यमूर्तौ ।
भावं व्यधत्तां नितरां महात्मन् किं वाऽवशिष्टं युवयोः सुकृत्यम् ॥३३३॥

(333) Uddhava commends the merits of Yashodadevi and Nandagopa who have firmly fixed their minds on Lord Krishna:

Oh highly blessed are you both, with your intense attachment (ardent devotion) to Lord Narayana, the efficient cause of the universe, manifesting on earth in the form of Lord Krishna, the high-souled one. Are there any meritorious deeds still to be accomplished by you? (No, you are Siddhas.)

महात्मन् - महात्मनि। भावं - भक्तिं। व्यधत्तां कृतवंतौ।
सुकृत्यं - शोभनं कर्तव्यं कर्म। किंवा अवशिष्टं - न किमपि।
सर्वापेक्षितस्य सद्भावादिति भावः।

मन्ये धनाभिजनरूपतपःश्रितौजस्तेजः प्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवंति परस्य पुंसो भक्त्यातुतोष भगवान्गजयूथपाय ।।३३४।।

(334) Bhakta Prahlada extols Lord Narasimha :

Methinks, riches, noble birth, fine form, penance, erudition, education, virility, lustre, dignity, might, exertion and intelligence (discrimination) and yogic exercises by themselves (destitute of devotion) can not earn the grace of the Lord. Did not Bhagawan save Gajendra from the grip of the whale, pleased with his ardent devotion alone?

धनादयो बुद्धिपर्यंता उपायास्ते। परस्य - हरेः।
आराधनाय - प्रीतये। तुतोष - संतुष्टो बभूव।

न जन्म नूनं महतो न सौभगं न चांग बुद्धिर्नाकृतिस्तोषहेतुः ।
तिर्यग्विसृष्टानपि नो वनौकसश्चकार सख्ये बत लक्ष्मणाग्रजः ।।३३५।।

(335) Sage Suka expressing his warm approbation for the denizens of Kimpurshakhanda cites the explaination of Hanuman as example :

In fact, neither noble heritage, wealth, intellingence nor personal charm, O dear ones, pleased Lord Rama (the elder brother of Laxmana) the best among merit-appreciators. Did he not admit us, foresters, born among wild monkeys bereft of those excellences, in his inner circle? Such is the nature of the high-souled ones.

महतो - गुणग्राहिणां वरिष्ठं। सौभगं - संपत्ती।
वनौकसां - वने वसंतां वानराणां। महतां सर्वेषामयं स्वभाव इति सूचयति।

सुरोऽसुरो वाथ नरोऽथ वानरः सर्वात्मना यः सुकृतज्ञमुत्तमम् ।
भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवम् ।।३३६।।

(336) Hence, whosoever he may be, a divine or a demon, man or a monkey, desirous of Purusharthas must worship in all ways Lord Rama, Lord Hari in human form, the rewarder of meritorious (soft corner for good)

deeds who led the citizens of Kosala to the celestial worlds (like Vaikuntna - as per capacity).

मनुजाकृतिं हरिमेव तं रामं (मनुजवदकृति स्तथा प्रदर्शनं।
सर्वात्मना- सर्व प्रकारेण। दिवमेव - वैकुंठादि लोकं प्रापयामास।
सुजीव विविक्षया - शापनिमित्तेन दैत्यदेहेरिश्थतः - दूषयंतः च।

मन्येऽसुरान् भागवतांस्त्र्यधीशे संरंभमार्गाभिनिविष्टचित्तान् ।
ये संयुगेऽचक्षत तार्क्ष्यपुत्रस्यांसे सुनाभायुधमापतंतम् ॥३३७॥

(337) Uddhava, soaked in devotion, informing Lord Krishna's (disppearance from this world) departure to Vaikuntha extols His immense majesty :

I consider even those Asuras as Bhagawad-Bhaktas (devout devotees of the Lord) who could see the Supreme on the war-front approaching them mounted on the shoulders of Garuda with the dazzling disc in his hand. Even though earlier (under some pretext) they seemed to battle with him out of anger and hate, later became his votaries. They (their minds) were firmly fixed in Him (like Hiranyakasapu, sisupala and Ravana - the cursed gate-keepers of God, Jaya and Vijaya). So Bhakti is the sine-qua-non to obtain the grace of the Lord. It should be earned at all cost.

अधीशे - भगवति। संरंभः - क्रोधः। तार्क्ष्यपुत्रो - गरूडः।
सुनाभं - चक्रं आयुधं यस्य। संयुगे - युद्धे।
आपतवं - अभिमुख्येनायांतं। अचक्षत - आचक्षत इति।

आदौ अन्यनिमित्त क्रोधेन युध्यंतोपि पश्चाद्भक्तिमंतो भवंतीति।
शिशुपालादिवत्। भक्तिः सर्वतोऽपि वरीयसी।
भागवतधर्मानुष्ठानेन सा संपाद्येति सिद्धम्।

Summary :

This Prakarna highlights the primacy of Bhakti and stresses its significance.

If श्रवण (listening) मनन (reflection) and निधिध्यासन (contemplation)lead to साक्षात्कार (envisionment) it is the प्रसाद (favour) of the Paramatman that

earns perfection - मोक्ष. God showers his Grace only on those who assiduously observe their enjoined duties (the Bhagawat Dharmas) and incessantly engage in contemplation of their Bimba-rupa (Paramatma). It is the deep devotion of a devout devotee that brings his Prasada. Such ripe devotees behave in a very strange manner; they laugh, cry the next moment, sing and dance (afterwards) like an insane, drunk with 'the opiate of God-mania'. Such mellowed devotion alone enfranchises the seeker (shatters the shackles of Samsara- प्राकृतगुणनिवृत्तिः).

Maya is of two kinds. The first is इश्वरेच्छा - the will of God (परमाच्छादिका) that curtains Him from Jiva. The second is अनादि अविद्या (eternal Ignorance) termed as Prakrati, different from and subservient to God constituted of the Three modes - Satwa, Rajas and Tamas - सगुणाच्छादिका. The first is the efficient cause and second the material cause of the universe. The ignorance drops out with enlightenment. The Prasada of the Paramatman automatically wards off the second veil - परमाच्छादिका.

To avail of His Grace, stead-fast flowing love (for Him) is the sovereign recipe (and not mere penance or rich gifts or purity). To drive it home, Lord Vedavyasa cites varied examples - Hanuman, Hiranyakasyapu, Ravana, etc. So every Sadhaka should deepen his devotion till he reaches the status of a पक्क भक्त and attains salvation.

।। इति भक्तिस्तुतिप्रकरणम् ।।२३।।

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एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः ।
हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्यः ॥३३८॥

(338) Sage Kavi tells King Janka :

one who diligently observes the Bhagwat Dharmas attains steadfast devotion in the Lord. With his mind melted with the ardent love of the Lord by listening to his glorious names and deeds narrated by others laughs aloud like a mad man, betimes shouts and cries, sings and dances at will, a behaviour entirely strange.

एवं व्रतः - भागवतधर्ममनुतिष्ठन्। जातानुरागः- भगवति उत्पन्नभक्ति[illegible]
पुरूषांतरैः - अतिशयगुणकर्मप्रतिपादक भगवन्नामानि कीर्त्यमानानि शृणोति।
द्रुतं - द्रवीभूतं चित्तं। अथो - तदनंतरं। उन्मादवत् - उन्मादरोगीव
लौकिकानां अपहास्यो भवति। लोकबाह्यः - लोकविलक्षणः।

क्वचिद्रुदंत्यच्युतचिंतया क्वचिद्धसंति नंदंति वदंत्यलौकिकाः ।
नृत्यंति गायंत्यनुशीलयंत्यजं भवंति तूष्णीं परमेत्य निर्वृताः ॥३३९॥

(339) Prabuddha enumerates the characteristics of a God intoxicated devotee :

The devotees in their anxiety to see Lord Hari at times weep and laugh when they delight in remembrance of His glorious deeds. Sometimes even unasked and unheard they narrate His herioc ventures, sing and dance merged in devotion and exhibit in action His memorable deeds (done in his various incarnations), while betimes even when enquired again and again they remain silent soaked in their bliss of realisation.

रुदंति चिंतया - अच्युतस्य दर्शनं कथं स्यादिति चिंतया।
हसंति - अच्युतस्य चरितविशेष स्मृत्या हसंति। वदंति तच्चरितानि।
आदराभावेंऽपि स्वयमेव वदंति। अनुशीलयंति - कृष्णादिचरितानि अभिनयेन
प्रदर्शयंति। एत्य - मनसाप्राप्य निवृताः संतः,
अन्यैः पुनः पुनः पृष्टा अपि तूष्णीमेव भवंति।

निशम्य कर्माणि गुणानतुल्यान् वीर्याणि लीलातनुभिः कृतानि ।
यदातिहर्षोत्पुलकाश्रुगद्गदः प्रोत्कंठ उद्गायति रौति नृत्यति ॥३४०॥

(340) Bhakta Prahlada narrates to his friends the advice rendered by Sage Narada when he was still in the womb of his mother :

Listening to the exquisite exploits of Lord Hari in his various incarnations like lifting the mountain with his finger and his exquisite auspicious qualities, he exults with his body horripilated, tears gushing from his eyes, sings aloud full-throatedly in a shaking faltering tone, shouts and dances.

(Bhakti is three types अपक्क (raw), पक्क (mature) पक्वकल्प (as though ripe). In the two verses the पक्वकल्प type is depicted where the devotee is a God-intoxicated soul).

कर्माणि गुणानि - अन्यैर्गीतानि कर्माणि अतुल्यानि। तत्श्रवणेनैव अतिहर्षो भवति। पुलकः - रोमांचस्तथा। गद्गदः - सकंपस्खलित भाषणवान्। प्रोत्कंठः - प्रकर्षेणोच्चध्वनिर्भूत्वा उच्चतयैव गायति, रौति, नृत्यति च।

The three verses below describe पक्व भक्त - the traits of a mature devotee.

यदा ग्रहग्रस्त इव क्वचिद्धसत्याक्रंदते ध्यायति वंदते जनम् ।
मुहुः श्वसन्वक्ति हरे जगत्पते नारायणेत्यात्मगतिर्गतत्रपः ।।३४१।।

(341) Like one obsessed, he at times laughs, mutters in vain, betimes meditates, bends before people indiscriminately time and again, breathes heavily and utters O Hari, Lord of the universe, Lord Narayana unabashed bearing in mind that his activities are in conformity with God's will.

ग्रहग्रस्तः - पिशाचादिभि र्गृहीत इव। आक्रंदते - वृथा शब्दं करोति। आत्मगतिः - परमात्म व्यापारानुसारिव्यापारवान्इत्य - नुसंधानवान्। त्रपः- विलज्जोभूत्वा।

तदा पुमान्मुक्तसमस्तबंधनस्तद्भावभावानुकृताशयाकृतिः ।
निर्दग्धबीजानुशयो महीयसा भक्तिप्रयोगेण समेत्यधोक्षजम् ।।३४२।।

(342) In this state, the mind of the devotee commensurate with his devotion is in tune with the Infinite. It is then that he is set free from the fetters of existence, clog of Karmas, the seed of samsara being singed. He sees his Bimbarupi Paramatman with his celestial vision and attains absolution even while alive, becomes a jivan - Mukta.

तद्भावे - तद्यथास्वरूपे। भावेत - भक्त्या। अनुकृते - अनुसंहिते - त्रिविध व्यापारः यस्य सः। बीजानुशयः - संसारबीजस्य कर्मणोऽनुशयः शेषः। समेति - दिव्यदृष्ट्या पश्यति (बिंबं)

तदश्मसारं हृदयं बतेदं यद्गृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ मुखे विकारो नेत्रे जलं गात्ररुहेषु हर्षः ॥३४३॥

(343) Saunaka tells Suta : Futile is our life (fie upon us) if our senses are not God-oriented. Alas, flint-hearted is he whose mind melts not on listening to the glorious names of Lord Hari propagating his illustrious deeds and qualities and shows not (visible) signs of smile on the face with tears trickling down the eyes and the hair standing on end !

गृह्यमाणैः - श्रूयमाणैः। न विक्रियेत - द्रवीभावलक्षणं विकारं न प्राप्नुयात्। हर्षो यस्य मुखे नास्ति। गात्ररूहेषु रोमसु - विकारो रोमांचरूपो नास्ति। अश्मसारं - दृढ तर पाषाण सदृशम्। तस्य जन्म धिगिति भावः।

Summary :

This Prakarana presents the various grades of Bhaktas along with their characteristic traits : Apakva, Pakva and Pakva - Kalpa Bhaktas respectively. A ripe devotee envisions the Paramatman and his joy knows no bounds and expresses it in strange actions. All his sins are seared and he lives a liberated life dedicated to God till his Prarabdha Karma is exhausted. The marks of an immature devotee are not detailed as they can not be fully comprehended. The pakva-kalpa (a little less than the mellowed devotee) type is also a God-intoxicated soul who sometimes laughs, cries, sings and salutes like an insane man. The behaviour of the Pakva-Bhakta is still more strange. The onlooker feels as though they are obsessed with some spirit (in their case it is God-mania). They worship God with all their senses with the clear understanding that he alone activates them in their actions and unashamed sing and dance and merged in prayers and contemplation they glory in His sight with their mental eye.

This chapter further calumniates the haters of the Almighty (non-devotees) and chants the glories of His devotees. Blessed are the Bhaktas! Fie upon the Abhaktas!!

॥ इति भक्तिकार्यप्रकरणम् ॥२४॥

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अन्यथामत्यकरणप्रकरणम् ॥२५॥

न वेदवादाननुवर्तते मतिः स्व एव लोके रमतो महामुनेः ।
यथा गतिर्देवमनुष्ययोः पृथक्स्व एव धर्मे न परं क्षिपेत्स्थितः ॥३४४॥

(344) Satidevi tells her father, the Siva-hater that one should not misunderstand the strange behaviour of God's great devotees and subject themselves to severe grief.

The eminent sages understand the underlying purport of the Vedas and act accordingly and are not carried away by their apparent meaning like the Vedvadratas, as they delight in their own Bimbarupa Paramatman with the feeling that this indweller (अंतर्यामि) alone propels their activities and surrender with devotion to Him. So their actions seem strange compared to those of the common folk. Gods behave quite contrary to men, even so are the actions of the magnanimous souls. With an awareness that the enlightened command the correct knowledge of the Sastras and that they stand on a higher plane observing their swadharma compared to them, one should not erroneously interpret their seemingly chequered behaviour (prick holes or slander) or try to initiate them in their own welfare as it leads to their ill-being.

महामुनेः मतिः। तत्पूर्विका प्रवृत्तिः वेदवादान् न अनुवर्तते।
स्वे - बिंबभूते सर्वव्यापार कतृतया स्मर्यमाणे - क्रियासमर्पणाय बिंबमेव मनसा अनुस्मरत इति यावत्। वेदवादाः - आपाततः प्रतीतार्थमात्र विषयाः। देवमनुष्ययोः गतिः प्रवृतिः परस्परं विरूद्धा। परं - विलक्षणप्रवृत्तिमंतमपि। परं - उत्तमज्ञानिनं। न क्षिपेत् - इदं अकर्तव्यमेव इति बुद्धिं न कुर्यात्। स्वयमपि अन्यथाप्राप्तिश्च भवेत्।

प्रत्युद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।
प्राज्ञैः परस्मै पुरुषाय चेतसा गुहाशयायैव न देहमानिने ॥३४५॥

(345) Mahadeva tells Umadevi as to why he did not bow to her father in the assembly :

O auspicious one! The wise ones do observe the formalities prescribed in the Sastras that the elders ought to be welcomed and revered and treated courteously bending before them, paying homage to the

Supreme Lord abiding in the recesses of the hearts of the souls concerned through the mind and not to the person puffed up with pride (bearing the wrong notion that the body is the self.) The actions of the enlightened should not be wrongly assessed.

(Daksaprajapati bearing in mind that the embodied one is to be saluted, was enraged to see Mahadeva, his son-in-law not bowing to him in the assembly and overwhelmingly detested him. But Shankara did bow to the imdwelling Paramatman (being a Jnanin) and not to the person as he was then swollen-headed. Dasaprajapati's inordinate hate due to erroneous understanding led to his excessive humiliation.)

सुमध्यमे - सुंदरि। प्रत्युद्गमः - आभिमुख्येन गमनं।
प्रश्रयणं - प्रह्वीभावः - नम्रता। अभिवादनं - प्रणामः।
गुहाशयाय - हृदयांतर्वर्ति जीवांतर्यामिणे। चेतसा - मनसा - अनुसंधानेन क्रियते। बिंबरूपो हरिरेव नम्यः -- प्राज्ञसंमतो हि।
प्राज्ञमतं अजानता दक्षप्रजापतिना मे जामात्रा वंदनं न कृतं इति कुपितः अनर्थः प्राप्तः। ततः श्रेयोर्थिभिः ज्ञानिनां प्रवृत्तौ अन्यथामतिः नकर्तव्या।

श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।
जातस्मयेनांधधियः महेश्वरान्सतोऽवमन्यंत हरिप्रियान्खलाः ॥३४६॥

(346) Sage chamasa instructs King Janaka :

The vile with the intellect infected by the attendant vices born of affluence, might, good lineage and learning, generosity and handsomeness, strength and befitting deeds dislke those that are dear to the Lord and the Lord Himself. Displeasing the Hari - bhaktas is tantamount to incurring displeasure of God. The detesters bloated and blinded with boast (their sastric knowledge being muffled) court ruin with His righteous indignation.

श्रिया - शरीरकांत्या। विभूत्या - ऐश्वर्येण। जातस्मयेन - जातेन अहंकारेण।
अंधधियः - तिरोहित शास्त्रीयानुसंधानाः।
अत एव खलाः। अवमन्यंते - अवज्ञां कुर्वते।

हरिभक्तानां अवज्ञानं हरेरेव अवज्ञानं। अतः हरिकोपेन अनर्थ प्राप्तेः।
अतः हरिभक्तानां लोकविलक्षणायामपि प्रवृतौ अन्यथामतिः -
श्रेयोर्थिभिः न कर्तव्या इति भावः।

Summary:

The wise know the real purport of the entire sastras and act according to its dictates while the uninitiated are deluded by their surface meaning and hanker after the perishable fruits of their actions being blind to their perdurable profits. Even though they observe their swadharma, they are unable to understand the strange behaviour of the wise as they have not delved deep into the sastras and divined its inner significance (esoteric meaning). They misinterpret the right yet seemingly advanced actions of the enlightened and slander them only to reap the dread rewards. They should try to understand them but neither vilify nor imitate them. If they defame the sages (jnanis) it will be to their detriment as they dedicate all their deeds to the divine, or even insult them which will incur the Lord's displeasure and bring in the (inevitable) attendant chastisement detailed in the misery of Daksaprajapati who misunderstood and maligned Mahadeva.

।। इति अन्यथामत्यकरणप्रकरणम् ।।२५।।

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गुरूविचारप्रकरणम् ॥२६॥

नैवोपयांत्यपचितिं कवयस्तवेश ब्रह्मादयोऽपि कृतमृद्धमुदः स्मरंतः ।
योंऽतर्बहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगतिं व्यनंक्षि ॥३४७॥

(347) Uddhava entreats Lord Krishna :

O Lord, you, who are the unexpectant relative of all souls (Jivas) destroy all their sins both innate and outer, born of the body and mind in your Vasudeva from. Even Brahmaji and others, the wisest ones, owe you a deep debt of gratitude and are incompetent to requite it with worship in some form except gratefully remembering Thy obligations time and again with added delight.

आचार्यचैत्यवपुषा। चित्तस्थः - चित्ताभिमानी आचार्यः ब्रह्माच - आचार्यचैत्यः - तदंतर्यामिणा चैत्येन - सर्वजीवचित्तस्थेन - वासुदेवाख्येन वपुषा - रूपेण। अशुभं - त्रिविधमपि पापं ज्ञानप्रतिबंधकं। विधुन्वन् सन् - नाशयित्वेति यावत्। स्वस्य - बिंबस्य। गतिं - ज्ञानं। व्यनंक्षि - व्यक्तीकरोषि। अपचितिं - प्रत्युपकारभूतां पूजां कर्तुं सामर्थ्यम्। ऋद्धा - अभिवृद्धा। मुत् - संतोषः। स्मरंतः - पुनः पुनः स्मरणेन। अनिमित्त - बंधुत्वस्मरणादिकमेव भक्तिकार्ये इति।

(Brahmaji and Bhagawan who manifest one's Bimbarupa are the साधारण - common preceptors - common in the sense that they exhort one and all.)

यतो विरिंचोपदेशेनैव सर्वेषां मुक्तिरिति घंटाघोषः।
साधारणः स एकः। द्वितीयस्तु भगवानेव जगतः गुरुरिति।

द्वावपि साधारणौ गुरू। चतुर्मुखांतर्यामि यो वासुदेवः - सर्वजीवनियामकतया चित्तनामा स एव अनुग्रह विशेष पूर्वकं चित्तं नियम्य बिंबं प्रदर्शयतीति स एव सर्वेषां साधारणो गुरुः।

Summary :

This Prakarana advises the Sadhaka to beget the blessings of the Guru who first initiates him into Vedic learning ब्रम्हविद्या and the one who reveals the nature of his Bimbarupa for contemplation to attain Aparoksa. These are uncommon (असाधारण -extra-ordinary) preceptors.

But the Sastras univocally declare that the Seeker has to seek the benedictions of Brahmadeva, the presiding deity of the mind present in all whose advice shatters the subtle body (लिंगदेह भंग) and the Grace of God for parrying off the veil of Prakrati ([illegible]) the sine qua non of perfection. It is His संकल्प - resolve that such and such a soul will be set free on such and such a day. As those are preceptors for all they are common (साधारण) Gurus.

Hence the मुमुक्षु - the eligible has to crave for the blessings of both the साधारण and असाधारण Gurus for beatitude.

॥ इति गुरुविचारप्रकरणम् ॥२६॥

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अपरोक्षप्रकरणम् ॥२७॥

यस्य स्वरूपं कवयो विपश्चितो गुणेषु-योनिष्विव जातवेदसम् ।
मथ्नंति मथ्ना मनसा दिदृक्षवो गूढं क्रियार्थैर्नम ईरितात्मने ॥३४८॥

(348) Sage Suka narrates while depicting the majesty of the Paramatman by nature unmanifest, the mode of envisionment to the Sadhaka:

The enlightened firmly established in God biding in the Prakratic (mode of the three Gunas - Satwa, Rajas and Tamas) bodies of the human beings, ardently desirous of seeing the Bimba-rupi Paramatman with their mind (unmanifest by nature), constantly contemplate (churn) to discern his divine (Aprakratic) form (hence as yet unworshipped) like the churning (rubbing) of the Aruni sticks to generate fire (hidden in it and as yet un-adored) for the conduct of sacrifices and other religious rites. Obesiance to Lord Hari, the prime propeller of the mind.

मनसा - दिदृक्षूणां मनसा एव दर्शनं। दिदृक्षा - दर्शनसाधनप्रयत्नः।
ईरितः - प्रेरितः। आत्मा - मनः। तेनच मथनेन - विचार साधनेन - बिंबं पश्यंति। मथ्नंति - विचारयंति। कवयः - अध्यात्मपरिनिष्ठिताः।
विपश्चितः - ज्ञानिनः। योनिषु - गुण कार्येषु शरीरेषु।
जातवेदसं- वन्हिमिव। गूढं - रहस्यं। तत एव अनर्चितं प्राक्।
सर्वाभिः- सर्वैः पदार्थैः ।

द्रव्यक्रियाहेत्वयनेशकर्तृभिर्मायागुणैर्वस्तु निरीक्षितात्मने ।
तथैव तत्रातिशयात्मबुद्धिभिर्निरस्तमायाकृतये नमो नमः ॥३४९॥

(349) The Tatweshas (the presiding deities of the Tatwas) though embodied (having prakratic bodies) dwelling in bodies of human beings in their subtle forms - Rudra, Garuda, Chaturmukha Brahma and Vayu, the tulelary deities (Lord) of Dravya-objects, kriya - activites, Hetus-reasons, Ayana - space, see the Paramatman constituted of knowledge and bliss (Aprakrat) and rejoice. (There need be no doubt as regards realization of Brahma.) These Tatweshas that activate us and enjoy the fruits thereof are endowed with greater knowledge because of their distinguished services.

Hail to Thee of Aprakratic form (सच्चिदानंद विग्रहः) free from all faults envisioned in the mind again and again!

तत्वेशैः ब्रम्हादिभिः। यथा वस्तु विद्यते तथैव निरीक्षितः - दृष्टः,
आत्मा - स्वरूपं यस्य तस्मै नमोनमः। मनोमयेन दर्शनीयः।
अप्राकृत दिव्यविग्रहः निरस्त समस्तदोषः। तत्र - भगवद्विषये - साधन करणे
अतिशयितात्मबुद्धिभिः इति। एवं बहूनां ज्ञानिनां बिंबापरोक्ष दर्शनेन निःशंकं
तत्साधने प्रवर्तितव्यं तदिच्छुभिः इति भावः। हेत्वीशः - ब्रम्हा। अयनेशः -
वायुः। द्रव्येशः - शंकरः। क्रियेशः - गरूडः। अयनं - स्थानं।

Summary :

Paramatman is by nature अव्यक्त - unmanifest and unlike others a blend of knowledge and bliss - अप्राकृत. A doubt may linger in our minds as to how such a strange person can ever be seen face to face by the Sadhaka. This Prakarana conveys to us that the Supreme reveals to his ripe devotees (who have completed their Sadhana). The yogis see the Paramatman with their mind's eye. The unliberated Gods, (the presiding deities of the various organs dwelling in the body that activate the individuals) enjoy his दर्शन (sight). So the Supreme even though by Swabhava invisible reveals at will to his Bhaktas with mellowed devotion. There is no other go for manumission. It is Aparoksa alone that severs the shackles of Prakrati. It is only his Grace that grants salvation - the summum bonum of life.

।। इति अपरोक्षप्रकरणम् ।।२७।।

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गुणनिवृत्ति प्रकरणम् ॥२८॥

अविद्यमानोऽप्यवभाति हि द्वयो ध्यातुर्धिया स्वप्नमनोरथो यथा ।
तत्कर्म संकल्पविकल्पकं मनो बुधो निदध्यादभयं ततः स्यात् ॥३५०॥

(350) The Sage Kavi exhorts King Nimi :

Jivas in life arrogate to themseles (1) the Independent agency and (2) ownership of the Almighty over the body and houses, etc., through ignorance (that does not exist in them in reality), being dependent on Him even for their existence and experience the aches (because of Abhimana - the mind being the root-cause of all decisions and indicisions) as in dreams where what one sees seem to be the same ones as in life (though not really so) and cause cares (grief). The eligibles instead with the full awareness that Sri Hari alone is the Independent doer and master of all he surveys dedicate all their deeds with full devotion to Him and attain Aparoksa and with intense ripe devotion bag beatitude that absolves them from the agony of life.

द्वयः - आत्मनो देहगेहादि द्वयशब्देन भण्यते - कतृत्वाभिमानः स्वामित्वाभिमानः च। अबिद्यमानोऽपि - वस्तुतः अविद्यमान एव। तादृशः अपि यश्च देहादिः अवभाति। धिया - ईश्वरेच्छयैव प्राप्तः। सर्वोऽपि संसारसंभारः मनसि एव आयतते इति। तथा तन्मनः विषयेष्वेव विषयाश्च मनसि एव वर्तते इति। स्वीयतया भानं भ्रांतिरेव - तत् दुःखादिकं प्रापयति - यथा स्वप्रेपि। ईश्वरनिर्मिते स्वाप्रे अर्थे जाग्रतकालीनता भ्रांत्या स्वीयत्वाभिमानेन दुःखादि : अस्येति। संकल्प विकल्प - इदं कर्म करिष्ये इत्यादि। बुधः - ज्ञानी श्रीहरेरेव कतृत्वादिकं जानन् तत्रैव मनो विदध्यात् - निवेशयेत्। अभयं - संसार भयात्। निवृत्ति - गुणबंध निवृत्तिरूप मोक्षो भवति। मनः तद्विषयश्च इत्युभयस्यापि भगवति समर्पणेन अति सुघटत्वात्।

Summary:

With the will of God, the त्रिगुणात्मक प्रकृति (prakrati constituted of Satwa, Rajas and Tamas) cloaks the Sadhaka and his mind engrossed in gratifying his chain of desires craves after the objects of sense, tastes the sorrows of Samsara and rotates in the wheel of life for crores of years. The jiva arrogates the Independent Agency of the Parmatman - अहंकार and labours under the

misapprehension of Me and Mine - अभिमान which leads to misery. With his incessant Sadhana, when he attains envisionment साक्षात्कार he is freed from the fetters of सगुणाच्छादिका प्रकृति . He is no longer a slave of Prakrati. He considers the Paramatman alone as the Independent doer of activities and sheds his attachment to objects and persons. He becomes a servant - दास of God and diverts his mind towards Him with added devotion and dedication of his deeds as His adoration and in fine, with' His Grace becomes enfranchised (परमाच्छादिका too warded off) to enjoy eternal bliss (स्वरूपानंदाविर्भाव - manifestation of innate Ananda) in Moksa.

This Prakarana enlightens us that the wise ones are set free from the shackles of Prakrati only affer realization.

॥ इति गुणनिवृत्तिप्रकरणम् ॥२८॥

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नामप्रशंसा प्रकरणम् ।।२१।।

तस्मात्पुरैवाश्विह पापनिष्कृतौ यतेत मृत्योरविपद्यदात्मनः।
दोषस्य दृष्ट्वा गुरुलाघवं यथा भिषक चिकित्सेत रुजां निदानवित् ।।३५१।।

(351) Sage Suka tells kings Pariksita :

Every sadhaka should exert to expiate for the varied sins committed by him in thought, word and deed early in this very life when he is sound in body in view of the approaching Death to avoid the agony of the nether worlds. As a physician administers anodynes according to the alacrity (severity) of the disease, so he (the Sadhaka) should make amends according to the alarming nature (gravity) of the sins perpetrated by him

यस्मात् इहैव प्रायश्चित्ताकृतौ निश्चयेन अनर्थप्राप्तिः तस्मात् इहैव पापप्रायश्चित्तनिमित्तं प्रयतेत। पुरैव - पूर्वकाले एव।
अविपत् - रोगादिविपदामभावः। आशु - आयुषो अल्पत्वात्।
भिषक् - वैद्यः। रूजां निदानं - रोगानां मूलकारणम् - गौरवं लाघवं दृष्ट्वा चिकित्सेत्।

न चेदिहैवापचितिं यथांहसः कृतस्य कुर्यान्मनउक्ति पाणिभिः ।
ध्रुवं स वै प्रेत्य निरयानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः ।।३५२।।

(352) If he does not atone for the sins (done through thought, word and deed) he is guilty of according to their weight, he will tumble into hell for certain and experience the excruciating agony of which I have already detailed.

मनउक्ति पाणिभिः - मनोवाक्कायैः। अपचितिं - प्रतीकारं।
यथायोग्यं– पापतारतम्यानुसारेण। प्रेत्य - मृत्वा। मे - मया।
तिग्मयातना - तीक्ष्णवेदना। निरयान् - नरकान्। कीर्तिताः - निरूपिताः।
ध्रुवं - निश्चयेन प्राप्नोति।

The varied nether regions are narrated in the 5th skanda of Srimad Bhagawata :

(1) Suchimukha : For those wholly engaged in maintaining their family and viewing guests with oblique looks and collecting other's wealth.

(2) Krimi Bhojana : Himself enjoying the property earned without proper distribution.

(3) Ksarkardama : For those who indulge in self-praise and slander of the high-souled ones.

(4) Taptaloha Strailingana ; For those of loose character attached to other women.

(5) Asipatravana : For those who do not follow the royal path of the Vedas and accept pakhanda doctrines.

(6) Vaisasa : For those who parade as performers of sacrifices with animal-slaughter.

(7) Dandasuka : For those who kill animals without any proper context.

(8) Vaitarani : For those who ruin the righteous path etc.,

एतावतालमघनिर्हरणाय पुंसां संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुश्य पुत्रमघवान्यदजामिलोऽपि नारायणेति म्रियमाण इयाय मुक्तिम् ।।३५३।।

(353) God Yama tells his attendants, who return failing to fetch Ajamila, the unique importance of repeating the Lord's name :

For those who can not (are not authorised to) repent for their sins in the sastric manner, mere extolling of Lord Hari's exquisite names, deeds and qualities is enough (sufficient) to redeem them of all sins (however serious) that lead to the misery of hell for even Ajamila (a blatant sinner) who on death bed beckoned his son Narayana at play and seeing Vishnudutas in the fore, remembered with repentance Lord Narayana and placed his mind in Him in the last moment of his life, could save himself from damnation (attain salvation).

If Ajamila who on death-bed shouted at his son named Narayana-(the symbolic name of the supreme Lord) could ward off the Yamadutas then what of those who incessantly repeat His name with ardent devotion? (reach his lotus-feet beyond doubt).

गुणकर्मनाम्नां सम्यक् कीर्तनमिति यत् एतावता भागवत धर्मेणानुष्ठितेन पुंसामघनिवृत्तये अलं। इदमेकमेव नारकदुःखप्रापक पापपरिहार समर्थम्।

विक्रुस्य - उच्च स्वरेण आव्हयामास। नारायणेति म्रियमाणः - पश्चात्तापेन भगवति मनो निधाय मृतः। विष्णुदूतैरेव नीतः। अजामिलस्येव भगवति भक्त्याद्युत्पादनद्वारा मुक्तिरपि भवतीति।

प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिर्बत माययालम् ।
त्रय्यां जडीकृतमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि युज्यमानः ॥३५४॥

(354) Alas ! Mostly, those unacquainted with the considerations of bondage and salvation, with their intellect clouded by the Will of the Lord, lured by the surface meaning of the vedas (not comprehending its real purport) that promise perishable pleasures-(sweet flowers) mistaking them as its main fruit, engage whole-heartely in exhausting and expensive sacrifices and pompous rituals that include animal slaughter and thus waste their precious life.

तदिदं - भागवतधर्मानुष्ठानमाहात्म्यंम्। महाजनो - बंध मोक्षविचाराभिज्ञः।
मायया - बंधकशक्त्या। त्रय्यां - (आपाततः स्वर्गादि क्षुद्रफलायां) वेदविद्यायां। जडीकृतमतिः - श्रद्धाजाड्येन तत्रैवासक्तमतिः।
वैतानिके - यज्ञादौ। महति - महायासद्रव्यव्य यसाध्ये कर्मणि युज्यमान इति।

एवं विमृश्य सुधियो भगवत्यनंते सर्वात्मना विदधते खलु भावयोगम् ।
ते मे न दंडमर्हंत्यथ यद्यमीषां स्यात्पातकं तदपि हंत्युरुगायवादः ॥३५५॥

(355) The wise who with a ripe understanding of the observance of the Bhagawat Dharmas ever contemplate on the Paramatman unlimited in space, time and qualities with thought, words and deeds and with full devotion, do not deserve punishment at my hands even if they have committed crimes as their sins are singed by the repeated singing of the glories of Lord Hari.

विमृश्य - भागवत धर्मानुष्ठानमाहात्म्यं विचार्य।
सर्वात्मना - मनो - वाक्कायकर्मणा (त्रिकरणैः)।
भावो - भृक्तिस्तद्रूपं योगम्। उरगायो - हरिः।
तस्य वादः - कथावचनादिरूपः।

God Yama warns his attendants not to bring the Vishnu-Bhaktas :

भूतानि विष्णोः सुरपूजितानि दुर्दर्शलिंगानि महाद्भुतानि ।
रक्षंति तद्भक्तिमतः परेभ्यो मत्तश्च मर्त्यानथ सर्वतश्च ॥३५६॥

(356) The messengers of Lord Vishnu, whose distinguishing marks are not easily manifest but possess marvellous lustre that protect His (Vishnu's) votaries from Me and others, are always adored by Gods.

भूतादि - पार्षदाः - दूताः। तद्भक्तिमतः - विष्णुभक्तिमतः।
मत्तः - मम सकाशात्। मत्तः - परेभ्यश्चेति सर्वतोऽपि।

तानानयध्वमसतो विमुखान्मुकुंदपादारविंदमकरंदरसादजस्रम् ।
निष्किंचनैः परमहंसकुलै रसज्ञैर्जुष्टाद्गृहे निरयवर्त्मनि बद्धतृष्णान् ॥३५७॥

(357) O attendants, fetch those wicked souls to hell, who are (1) always averse to the nectar of the lotus-feet of the Supreme Lord, ever served by the multitude of eminent Bhagawatas of pure hearts, and the sinless Paramahamsas who pick up the excellence of things being the knowers of Sastras and (2) are intensely attached to domestic life, the gateway to the nether worlds. Beware! Approach not the Vishnu- Bhaktas.

निष्किंचनैः- विशुद्धांतः करणैः। रसज्ञैः - सारज्ञैः।
परमहंसकुलैः - भागवतसमूहैः। अजस्रं - नित्यं विमुखान्।
जुष्टात्- सेवितात्। मकरंदः- गुणविशेषः। निरयवर्त्मभूते - कुटुंबे एव
अजस्रं बद्धतृष्णान्। असतः- दुष्टान्। ततो भक्तान् नानयध्वम्,
अभक्तानेव आनयध्वम्।

जिह्वा न वक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तच्चरणारविंदम् ।
कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥३५८॥

(358) Bring that vile person who performs not his duties to please Lord Vishnu whose tongue does not utter the glorious names and qualities of the valiant Lord (even once) whose mind does not remember. His lotus-feet (even once) and whose head does not even once bow in reverence to (such ones are abhaktas lacking the prominent traits of Vishnu-bhakti.)

जिव्हेति - एकदापि न वक्तीत्यादि योज्यं।

तत्क्षम्यतां स भगवान् पुरुषः पुराणो नारायणः स्वपुरुषैर्यदसत्कृतं नः ।
स्वानामहो नविदुषां रचितांजलीनां क्षांतिर्गरीयसि **नमः पुरुषाय भूम्ने** ।।३५९।।

(359) God Yama repents and entreats the Lord not to mind the mistakes of his messengers in touching Ajamila :

May that Bhagawan, the Ancient person, Lord Narayana, pardon the offence of my all attendants - my own lapse indeed. Forgiveness is the hall-mark of Lord Narayana of infinite perfections who excuses the faults of the unwise committed through ignorance who pray with hands folded and bent heads to him, the Purna-purusha (full of auspcious attributes). oh what glory in the repetition of the Lord's name!

स्वपुरुषैः - स्वभृत्यैः। नः - अस्माकं स्वामिनामेव।
नविदुषां अविदुषां। क्षतिः - सकृदपराधसहनं।
वरीयसि - क्षमावतां मध्ये उत्तमे भगवति विद्यत एवेति।
भगवन्नाममहिमा ईदृश इति।

इत्थं स्वभर्तृगदितं भगवन्महित्वं संश्राव्य विस्मितधियो यमकिंकरास्ते ।
तेनाच्युताश्रयजनं प्रति शंकमाना द्रष्टुं च बिभ्यति ततःप्रभृति स्म राजन् ।।३६०।।

(360) Sage Suka tells King Pariksita :

O King, The messengers of God Yama were dumbfounded to hear from their master the immense majesty of the Supreme Lord. From that day onwards they were apprehensive of even seeing the devotees of Vishnu lest some evil will befall them through God's displeasure (if they through mistake take Vishnu-bhaktas (insult) into their custody).

स्वभतृ - स्वस्वामिना यमेन। महित्वं - माहात्म्यं।
ततः प्रभृति तद्दिनमारभ्य। शंकमानाः - कदाचिदज्ञानेन तेषां
(अच्युताश्रयजनं) पाशबंधनाद्युद्योगेन अवज्ञाघटने भगवतः
कोपेन महाननर्थः अस्माकं भवेदिति।

अहो बत श्वपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सुराद्यान्ब्रह्मानूचुर्नाम गृणंति ये ते ।।३६१।।

(361) Devahuti having sought the divine adivce of her son Kapila, extols the efficacy of the utterance of Lord's name:

Even a chandala too, is far superior (as your holy name dances on his tongue) to a learned Brahmin performing penance bereft of it. Oh how surprising! Those who iterate thy auspicious name beget the merit of the performance of austerities (and religious sacrifices) and the pleasure and the fruit of Vedic learning through the preceptor. (It is tantamount to rigorous tapas and Vedic learning.) Those alien to it live in vain. Fie upon those who are blissfully oblivious of it! (One should necessarily engage in it.)

श्वपचः - चांडालः। अतः तपआदिमतोऽपि नामरहिताद्ब्राह्मणात् - तपआदिना यत्पुण्यं लभ्यते तस्य सर्वस्यापि नामोच्चारेणेनैव लब्धत्वात्। गरीयान् - अतिशयेन श्रेष्ठः। अहो - आश्चर्यम्। बत - ब्राह्मणमीदृशं दृष्टवा खेदश्च भवति। तेपुः - तपः कृतवंतः। जुहुवः - तपः कृतवंतः। ब्रम्हानूचुः - ब्रह्म - वेदमनूचुः - गुरुच्चारणमनुश्रुत्य - अधीतवंत इति। नामकीर्तनाद्यभावे जन्म असार्थकं भवति २ तद्विरहितं जनं धिक्करोति।

Summary:

Those who are ineligible for Bimbopasana (the observance of the thirty Bhagawat Dharmas) should engage in chanting the Lord's hallowing name and gradually attain the highest objective of life. Nama-Sankirtana is not the prerogative of all. It is the fruit of the devoted service of the meritorious Mahatmas in the bygone lives and firm faith in the Bhagawat Dharmas. It destroys the sins and saves them from the horrors of Hell (of many kinds). It is the best remedy to enhance attachment to the divine. The messengers of Lord Vishnu guard them ever from formidable fears. The attendants of God Yama touch them not through fear. The story of Bhakta Ajamila is an instance in point. The Yamadutas were wonder-struck to hear from the mouth of their master, the glory of the utterance of God's name specially when on death-bed. Yama's standing mandate not to touch the Vishnu-bhaktas is significant enough. He makes amends for the faults of his servants and begs Lord's excuse. It is clear as day-light that Vishnu-bhaktas never tumble in Hell. At the most they get the lives of beasts and trees where Sadhana is not possible. It is as good as Hell. One can remember how Sanaka and

other sages prayed to God that they will not mind even being born in those lower lives provided they have the living memory of His lotus-feet. A Chandala exhilarating in the bliss of chanting Lord's purifying name excels a learned brahmin performing penance and sacrifices void of Bhagawan-Nama-Sankirtana. He wastes his precious life and misses his goal. Hence it is a must, to a Sadhaka. He should engage in repeating the Lord's name and fructify his life.

॥ इति नामप्रशंसाप्रकरणम् ॥२१॥

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गुरुदक्षिणा प्रकरणम् ॥३०॥

ज्ञानं तदेतदखिलं दुरवापमाह नारायणो नरसखः किल नारदाय ।
एकांतिनां भगवतस्तदकिंचनानां पादारविंदरजसाऽऽप्लुतदेहिनां स्यात् ॥३६२॥

(362) Bhakta Prahlada tells the Asura lads while imparting Tatwa-Jnana:

Lord Narayana, the well-known companion of Nara communicated to sage Narada the entire means of knowledge essential to obtain the direct vision of Bimba-rupa (Bimbaparoksa) attainable by those alone that bathe in the dust of (lotus-feet of) the devotees of God who are contented and full and firmly believe that the Paramatman alone is the Supreme end, the unexpectant relative (unfailing obliger) in every birth. For the rest, it is hard to obtain.

(Nara-Sakha, Nara and Narayana are the two forms, the two incarnations manifested through God Yama and Bhagawat Purana was passed on in Narayana rupa. God Shesha further instructed it to Sage Sanaka and others and through them to Sankhyana and others and so on. The term 'Nara-Sakha' is used to suggest the आगति क्रम of Bhagwata. Nara is the incarnation of Shesha. In him there is the आवेश of Lord Hari, known as Nara. That is why the Sages Nara and Narayana are spoken of as the Lord's incarnations. Nara is Balarama and Narayana is Srikrishna.)

ज्ञानं - ज्ञानसाधनं (बिंबरूपस्य)। नारायणो न मूलरुपी किंतु यमराजतनयतया अवतीर्णचतुर्मूर्त्यंतर्गतः अवतार इति ज्ञापयितुं। नरसख इत्याह। एकांतिनां - एको भगवानेव अंते गतिः। प्रतिजन्मनि निर्निमित्तं रक्षति इति अनुसंधनवतां। आप्लुताः - अभिषिक्ताः देहिनः।

यैरीदृशी भगवतो गतिरात्मवाद एकांततो निगमिभिः प्रतिपादिता नः ।
तुष्यंत्वदभ्रकरुणाः स्वकृतेन नित्यं को नाम तत्प्रतिकरोति विनोदपात्रम् ॥३६३॥

(363) King Prithu who sought the advice of Sage Sanatkumara entreats him thus:

Expert in imparting instructions, you have communicated the prime and esoteric knowledge contained in the Sastras that squeeze the essence of the Vedas and the Upanishads. The preceptors who pass

on this uplifting knowledge of Brahman are indeed very compassionate and never expect anything in return. Trying to placate them with mundane rewards (like money, house, etc.,) as an adequate recompense for their priceless obligation is to make oneself ludicrous. Atamarpana - (dedicating one's own self) is the only courteous fee that a Satwic Sadhaka can pay to his preceptor to requite his esteemed services.

आत्मवादे - आत्मोपदेशार्थमेव प्रवृत्ते। एकांततो - गौप्यतया मुख्यतया वा।
गतिः - ज्ञानं। नः - अस्मान्प्रति अदभ्र करूणाः - न प्रयोजनमुद्दिश्य -
केवलं करुणयैव। स्वकृतेनैव तुष्यंतु - तेषामात्मार्पणमेव गुरुदक्षिणात्वेन
योग्यं न अतो अन्यत् अस्तीति भावः।
इयदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम्।
यद्वै विशुध्दभावेन सर्वथात्मार्पणं गुरौ।
विनोद पात्रं - प्रत्युपकारः कृतो मया इति मन्यते सः सतां सभायां
अपहसनीयः एव। विनोदपात्रं - उदपात्रं विना - नमस्कारं विना।

मत्तोऽप्यनंतात्परतः परस्मात्स्वर्गापवर्गाधिपतेर्न किंचित् ।
येषां किमु स्यादितरेण तेषामकिंचनानामपि भक्तिभाजाम् ॥३६४॥

(364) So spake the Lord:

Can the eminent Bhagwatas, the Ekanta Bhaktas, who need devotion alone, expect anything from others when they do not solicit even from Me, the Supreme, full of infinite perfections, the Lord of Swarga and Moksha (who can grant whatever they wish)? (Certainly not)

परतः परस्मात् - सर्वोत्तमात्। भक्तिभाजां - भक्तिमेव इच्छतां।

Summary:

A disciple after his stay with Guru (Gurukulvasa) pays his fees before he returns. But the असाधारण गुरु - the extraordinary preceptor who reveals the nature of the Sadhaka's Bimba-rupa is a class by himself. His obligation can not be compensated be earthly gifts. When he does not seek any favour from the Lord of lords who can shower bounty on him, except intense attachment to his holy feet, what can he expect from the puny man of tiny strength that can not slake his thirst. The way out is to dedicate his own self with a pure heart and a reverent mind as preceptorial fee - the proper requital for the prized services of the Guru who paves his way to perfection. This is

the royal road to secure God's grace through the unimpeded favour (निरवग्रह अनुग्रहः) of the Guru.

उपसंहारः

आदौ मंगलाचरणपद्यमिव अंतेऽपि फलाभिधानपूर्वकं तदीयमेव पद्यं पठति।

॥ इति गुरुदक्षिणाप्रकरणम् ॥३०॥

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य इदमनुशृणोति श्रावयेद्वा मुररिपुश्चरितममृतकीर्तेर्वर्णितं व्यासपुत्रैः ।
जगदघभिदलं तद्भक्तकर्णावतंसं भगवति कृतचित्तोयाति तत्क्षेमधाम ॥३६५॥

(365) Suta narrates in fine, to Sages Saunaka and others the rich rewards gained by listening to the glorious deeds of Lord Krishna depicted by him in great details:

He who with trust harkens or narrates to others (with his mind placed in the Paramatman) the exquisite life-account of Lord Krishna of immortal fame that destroys the sins of the world, depicted by Sage Suka the son of Lord Vedavyasa charming (decorating) to the ears of His devotees, reaches his blessed residence (Vaikuntha).

अघं - पापं। अभिदलं - अलं भिनत्ति। कर्णावतंसं - कर्णयोः भूषणं।
व्यासपुत्रैः - शुकाचार्यैः। धाम - लोकं।

तमहमजमनंतमात्मतंत्रं जगदुदयस्थितिलयमात्मशक्तिम् ।
द्युपतिभिरजशक्रशंकराद्यैर्दुरवसितस्तवमच्युतं नतोऽस्मि ॥३६६॥

(366) My obesiance to Lord Achyuta, the unborn, the Independent unlimited by space, time and qualities (the imperishable), the eight-fold dispenser of the universe (creation, sustenance and regulation, etc.,) with his innate strength, his overwhelming majesty inaccessible even to the Lords of the higher worlds like Brahma, Shankara, Indra and others.

द्युपतिभिः - उच्च लोकाधिपतिभिः अपि अजादिभिः दुरवसितस्तवं - अलब्धपारमहिमं। अजं अनंतं - उत्पत्तिनाश रहितं।
आत्मतंत्रं - स्वतंत्रं -रक्षकांतररहितम्।

उपचितनवशक्तिभिः स्व आत्मन्युपरचितस्थिरजंगमपालनाय ।
भगवत उपलब्धिमात्रधाम्ने सुरऋषभाय नमः सनातनाय ।।३६७।।

(367) Salutations to the ancient (eternal) Lord, the God of Gods, replete with attributes like wisdom and bliss, who guards the world of the sentient and the insentient and elevates his devotees who adore him with stead-fast deovtion with his flowing mercy manifesting himself through sheer sport in his nine splendid forms Narayana, Parabrahma, Vasudeva, Sankarshana, Pradyumna, Aniruddha, Narashimha, Varaha and Paranjyoti.

OR

Hali to the eternal Lord, the Supreme among the deities, full of infinite perfections like knowledge and Ananda, the mainstay of the universe of the mobile and immobile being its efficient cause, creating it with (the collocation of)nine energies Mulprakrati, Mahat, Ahankar, Mind and the Pancha Mahabhutas out of commisseration, posting the various Gods in their respective positions.

स्वात्मनि - स्वाधारतया। उपचितनवशक्तिभिः - उपचिताभिः मूलप्रकृतिमहदहंकारमनःपंचमहाभूतरुपाभिः नवशक्तिभिः। स्वरुपशक्तित्रिकादधिकस्य भिन्नशक्तिनवकस्याभिधानात्। उपचिताभिः - उपचय (अभिवृद्धि) युक्ताभिः

अथवा स्वे - स्वस्मिन्नेव उपचिताभिः - लीलया व्यक्तीकृताभिः नवभिः शक्तिभिः स्वरुपभूताभिः मूर्तिभिः उपचरितयोः - विद्यमानयोः। उपचरिताः पूजकतया स्वप्रसादेनैव क्लृप्ताः। स्थिरजंगम - स्थावर जंगमाःये प्राणधारिणः तेषां पालकाय। उपलब्धिमात्रधाम्ने - पूर्णज्ञानाद्येशेष गुणैकस्वरुपायेति। अनेन द्वितियपद्यगतं अखिलसत्वमूर्तये इत्येतद्विवृत्तम्।

न विद्यामदतो नापि प्रतिष्ठाकामतः क्वचित्।
किंतु श्रीहरिपादाब्जरतिः स्यादित्ययं श्रमः।

It is neither through the pride of learning nor to obtain a dignified status that I have undertaken this sacred toil but to attain stead-fast devotion in the Lotus-feet of Lord Hari.

इति श्रीमदवधूत शिरोमणि श्रीजयतीर्थ (विष्णुतीर्थ) निर्मित श्रीमद्भागवत सारोद्धारटीका समाप्तिः।। स प्रीयतां परतमः परमानंदः ।

श्री कृष्णार्पणमस्तु।। श्री महिदासर्पणमस्तु।।

श्रीमद्भागवतसारोद्धार आंग्ल भाषानुवादकर्ता पुष्पवल्लिनगर (हुब्बळ्ळी) निवासी नाडगौडकुलोत्पन्नः विठ्ठलरावसूनुः गुरुराजः। अनया अल्पल्पसेवया विष्णुतीर्थांतर्गत भारतीरमणमुख्यप्राणांतर्गत रमापतिः प्रीयताम्। श्रीकृष्णार्पणमस्तु। मध्वेशार्पणमस्तु।

।। इति श्रीमदवधूतशिरोमणिश्रीजयतीर्थार्यनिर्मित श्रीमद्भागवतसारोद्धारः समाप्तः।।

Appendix I

Thirty Bhagawat Dharmas : त्रिंशत् भागवत धर्माः।

नृणां परोधर्मः सर्वेषां समुदाहृतः।
त्रिशंल्लक्षण संयुक्तः सर्वात्मा येन तुष्यति। भागवत

It is well laid down that the rigorous observance of the pre-eminent Bhagawata Dharma with its thirty traits pleases the Paramatman, residing in the hearts of all seekers.

नाहं कर्ता हरिः कर्ता इति सर्व कर्म तत्प्रीत्यर्थं
तत्पूजारूपमेवेत्यनुसंधान - पूर्वक क्रियमाणो धर्मः भागवत धर्मः।

It is the performance of one's prescribed duties without appropriating the Independence of Paramatman with total dedication to the Supreme Divine that is titled as Bhagawata Dharma.

God Yama awakens his attendants to the inscrutability of the Bhagawat Dharmas compassionately laid down by Lord Vedavyasa for the liberation of his devotees. Even Gods, sages and siddhas fail to divine them fully as they teem with esoteric tatwas. How can the common man correctly comprehend them ?

Their right observance is the primary means to pave the path to Perfection. Even though it is hard enough to know the Bhagawat Dharmas in entirety yet the eligibles can apprehend them according to their abilities. The salient Bhagawat Dharmas, thirty in number are substantiated in the 7th and 8th skandas of Srimad Bhagawata.

(१) सर्वतः मनसोऽसंगं।

The Sadhaka should totally detach himself from worldly objects with the steady conviction that Paramatman is Sarvottama. He should fix his mind in his lotus-feet with full devotion. He should pay homage to his superiors, be friendly with equals and show kindness to his inferiors.

आदावेव (मुख्य साधनतया) शिक्षेत्। संग पदेन राग (स्नेह)
एव विविक्षितः न तु सन्निकर्षः। रागो नाम स्नेहापरनामा।
अनेन गुणेषु (धर्मेषु उपलक्षतया धर्मिषु च) वैराग्यं इत्युक्तं।

(२) साधुसंगः।

A meet with the Mahatmas is really a god-send. It generates devotion to God and their constant association leads to its gradual growth.

साधुषु संगं सतां समागमनमेव हेतुः (मुख्य कारणं) अत्र संगपदेन भक्तिः सत्संगतिश्चेति द्वयमपि विविक्षितम्। सतां संगं द्वारमाहुः मुक्तेः। Satsanga is the gateway to salvation.

(३) शौचं।

Soucha is purity. It is of two kinds - external and internal. External purity can be attained with some effort but Antaranga Suddhi is hard to achieve. The seeker has to ever entertain righteous feelings and perform his enjoined duties undesirous of fruits as the worship of the Lord.

शुचेर्भावः शौचं। शुद्धिरिति पर्यायः। परमशुद्धिश्च निष्कामत्वेनैव भवति। निष्कामत्वेनैव कृतस्य कर्मणोऽबंधकत्वात्। कर्मसु असंगः शौचमिति।

(४) तपः।

The mind of the mumuksu should be incessantly engaged in the contemplation of the divine. It should not stray in sinful thoughts.

कामत्यागः परं तपः। क्रियाजन्यफले कामना त्यागः।

(५) तितिक्षा।

The Seeker should calmly put up with the duals like pleasure and pain, love and hate as conferred by God in consonance with his karmas.

सहनं हि तितिक्षा। तितिक्षा दुःख संमर्षः। दुःखोद्वेगसहनमेव मुख्यं।

(६) मौनं।

It is not mere keeping mum - (silence). It connotes constant meditation on the auspicious attributes of the Almighty and his great glories.

मौनं मंत्रार्थ चिंतनम्। असतां असंभाषणं मौनं। परमपुरुषार्थसद्भावात्।

(७) स्वाध्यायः।

Swadhyaya is not study of scriptures alone. It is to discern that the wealth of words primarily speak of the majesty of the Paramatman and only secondarily denote the objects concerned.

स्वाध्यायः वेदवेदांत श्रवणम्। स्वाध्यायो भगवन्नामत्व वेदनम्।

All Vedas primarily propagate in their Parama-Mukhya-Vritti the Paramatman alone.

(८) आर्जवं।

Arjavam is straightforwardness. It is to pursue the Ruju-path being uniform in body (action), mind and speech. There is no room for hypocrisy or cozenage.

आर्जवं रूजोर्भावः। सर्वधर्मदोषभूतकैतव निवर्तकतया
सर्वभागवत - धर्मोप कारकतया भागवत धर्मेषु श्रेष्ठं।
अस्मिंश्चार्जवे निष्कामत्वरूपं शौचमेव हेतुरिति मंतव्यम्।
आर्जवं त्रिष्वपि करणेषु एकप्रकारत्वं। अनार्जवं शूद्रलक्षणम्।

(९) बम्हचर्यं।

Celibacy is much more than abstinence from the recognized eight-fold sexual intercourse (as commonly interpreted). All the sense organs of the sadhaka should sedulously engage in the propitiation of the Paramatman.

सर्वथा त्यागोहि ब्रम्हचर्यं नाम किमनेम कृतं स्यात्।
भगवत्प्रावण्यऽसाधकत्वात्। सर्वेंद्रियाणां तद्वृत्तीनां कायस्य
तद्व्यापाराणां चेति सर्वेषां ब्रम्हणिचरणमेव ब्रम्हचर्यं।
एतदेव च भक्तौ मुख्यसाधनं षडंगसेवात्वेनापि गीयते।

(१०) अहिंसा।

Not to give pain to others is its general meaning. This by itself alone can not be the means of Moksa. It is mainly Kama, the foremost among the six internal foes under the force of which, the individual is the source of injury to others. Renouncing it is Ahimsa.' it aves the way to envisionment.

षड्वैरिणो हि मुमुक्षोः। तत्र त्रयः श्रेष्ठाः। त्रिष्वपि एकः श्रेष्ठः।
स एव कामः। कदापि तस्यालंबुद्धिःन। तमाश्रित्यैवाधिकारिणो दुःखयति।
अतः ज्ञानिनामपि अपरोक्षज्ञानोत्पादनाय प्रतिबध्नाति। अतः काम एव हिंसा
कामत्याग एव परं तपः। कामत्याग एव अहिंसा इति।

(११) समत्वं।

This Bhagawat Dharma enables the eligible to realize that it is Bhagawan who bestows both pleasure and pain. It should be his endeavour to relinquish sense-pleasures, treating them on par with sorrow. (Like sorrows, sense pleasures should be spurned.) He should not be a prey to the duals like honour and disgrace.

समत्वं द्वंद्व संज्ञयोरिति। द्वंद्वपदार्थेषु मुख्यं सुखं दुःखं चेति।
यथाहि दुःखमनुपादेयं तथैव ग्राम्यं भूतग्रामात्मकं विषयजन्यं (वैषयिकं)
भौतिकं सुखमपि अनुपादेयमेवति दुःखसाम्यमेव सुखं ।

(१२) सर्वत्र आत्मेश्वरान्वीक्षा।

The mumukshu should always meditate on the gracious form of God with a clear understanding of his unchallenged supremacy. He should listen and reflect on His auspicious attributes and great glories and dedicate himself and his deeds to Him. He should carry the conviction that the Almighty is the same pervasive one in all his myriad forms, both inside and outside though known by different names like Atma, Purusha, Ishwara and Kala respectively.

भगवतो हि रूपद्वयम्। आत्मस्थमात्मनामकमेकम्। एतदेव च पुरुष जीव
प्रत्यग् वासुदेव हरिरिति गीयते। आत्मनः बहिस्थितं बहिः। परमात्मनि सर्वदा
मनो निवेशनार्थं रूपद्वयं उक्तं। ज्ञानप्रतिनिधि लाभात्।

(१३) कैवल्यं।

Kaivalayam connotes a feeling of being all alone and hence being helpless seeking the shelter of the Independent and compassionate Supreme Lord with total surrender. He should, unlike the common man who arrogates the independence of the Almighty abiding in him, know that he is a dependent doer of deeds - his instrument.

केवलस्य भावः कैवल्यं - सहायरहितत्वं - एकाकित्वमेव।
अत्युत्तमार्थलाभाय अर्थांतरमुक्तं त्याग इति।
न त्यागः सर्वक्रिया वर्जनरूपः। त्यागः संन्यास उच्चते।
भगवन्निष्ठ कर्तृत्व भोक्तृत्व शरीरेंद्रियस्वामित्वापहरणं स्तेयं।
एतदेव परमात्मनिष्ठतया अनुसंधानं अस्तेयं।

(१४) अनिकेतनं।

The Seeker has no fixed or established home as it engenders in him a feeling of me and mine (born of attachment). It also conveys an incessant endeavour to attain the abode of Lord Vishnu. He should realize that the material objects like the house and body can never be his enduring resort. It is the All-protector Paramatman who alone can place him in the imperishable Vaikuntha.

निकेतनं नियतस्थानम्। तन्नियमाभावं शिक्षेत्। एकत्रैव वासकरणे
तत्राभिमानोत्पादेन तदपायादिना मनोव्यथा माभूदिति।
योगशास्त्रेषु तीर्थाटनं कुर्यादित्युच्यते। तस्य च अयमेवार्थो मुख्यः।
भागवतानां उपदेशाद्यर्थं तद्गवेषणाय अटनमेव तीर्थाटनं।
(गुरुस्यामिति संकल्प्यं शिष्यसंवेषणं यथा)
अकारवाच्यो विष्णुरेव मम निकेतनं - मुख्याश्रयः।

(१५) विविक्तदेशसेवित्वं।

The seeker has to bide in the material body bedecked with the admirable sense-organs treating it as the abode of the Almighty, with enough care and caution. (Where one normally moves with the mistaken notion of me and mine).

वस्तुतो यो विविक्तः स्वात्मनस्तस्यैव देहस्य गृहस्य
मानुष्यशरीररूपस्य सेवित्वं सेवा। तत्र वसनमिति यावत्।
यस्मिन् गृहे अहंबुद्धया भ्रांतस्तदगृहं च।
आत्मनो विविक्तं शिक्षेत् सम्यगेव जानीयात्।
तस्य शीघ्रमेवापरोक्षादि हेतुत्वात्।

(१६) चीरवसनं।

It does not mean mere tattered clothes or rags. It is to engage in Niskama Karma - doing one's appointed assignments as the adoration of the Lord, in life after life without craving for rewards, bereft of Abhimana, to exhaust the store of Prarabdha karma and to put an end to the cycle of existence once for all.

न केवलं पथिस्थितं खंडवसनं कथ्यते परमार्थं। यथाहि कश्चित् संसारी
चीरवसनं त्यक्त्वा नूतनं संगृण्हाति। न तथायं भागवत धर्माणामनुष्ठाता।

किंतु यद्भोगाय (प्रारब्धकर्म भोगाय) शरीरं संगृहीतं तदेव स्वीकुरुते। न त्वभिनवम्। तावदेवानुभवन् कुर्वन्नपि कर्माणि न पुनः शरीराभंकाणि करोति। अतः अपरोक्षज्ञानिनः प्रारब्धसमाप्तिपर्यंतं (चीर - चिर एव) शरीरे वसनं (स्थितिः) इत्यर्थः।

(१७) संतोषं येनकेनचित्

The Sadhaka has to adopt a becoming befitting way of life wherein he bides with content with whatever he earns so that it in no way impedes his spiritual progress.

उपासकेन वार्तादिना लब्धेन वा यदृच्छया लब्धेन वा संतुष्टमनसैव भाव्यं। तथा सत्येव उपासाया विघ्नो न भवेदिति।

(१८) परार्थेहा।

It is wholesome not to have an eye on the wealth of others, this impious wish being an impediment to the attainment of Absolution, but to long for it to help others is beneficial as it pleases the Paramatman, indeed a potent means to attain Moksha.

परद्रव्येषु निस्पृहः इत्यर्थः। परद्रव्यो नाम मोक्षसाधनतद्विरोधि तस्मिन् ईहा (इच्छा) त्याज्या। परोपकारार्थं परद्रव्ये स्पृहा युक्ता। श्रीहरि प्रीत्यर्थं परोपकारः कर्तव्यः। श्रीहरिप्रीतिः वरीयसी। महाप्रयोजन सद्भावात्।

(१९) सत्यं।

That Vak (words) is Satya which is salutary (contributes to the well-being of) to the noble souls. Satya mainly signifies the Sadhaka's right knowledge and contemplative bent (of mind).

सत्यं भूतहितं प्रोक्तं न यथार्थाभिभाषणम् इति।
इदं च महानिष्टनिवर्तकतया महेष्टसाधकतया च अत्युत्तमोऽर्थः।

(२०) अभयं।

Abhayam is to be free from the fear of the fierce animals.

जीवानां अभयदानमेव मुख्यदानं।

(२१) **शम दम।**

Sama is firm fixation of mind in the Paramatman while Dama indicates sense-restraint.

शमो मन्निष्ठता बुद्धिः। दम इंद्रियसंयमः। इंद्रियसंयमः निग्रहः। तच्च जितेंद्रियत्वं भगवन्निष्ठबुद्धित्वं चेति। उभयमेव अभयं प्रतिहेतुता।

(२२) **श्रवणं।**

It is to listen to the majesty of the Paramatman with great reverence.

गुरूपदिष्टजन्यं ज्ञानं श्रवणं। कथायांः श्रवणम्।

(२३) **कीर्तनं।**

Keertanam is to sing the glories of the infinite auspicious attributes of the Paramatman.

भगवन्नामोच्चारणं। भगवन्महिमोच्चारणम्।

(२४) **स्मरणं।**

Smaranam is contemplation on the stateliness of the Supreme Brahman.

संतत भगवन्नाम ध्यानम्।

(२५) **सेवा।**

Seva is dedicated service of the Absolute, the Master and the Lord of the world, with body, mind and words.

सर्वोत्तमत्वज्ञानपूर्वक तत्प्रीत्यर्थं भगवदर्पणबुद्धिपूर्वक अर्चन वंदन पादसेवन स्मरणादि क्रिया।

(२६) **ईज्या (पूजा)।**

Pooja is the adoration of the Almighty with tulasi, flowers of various kinds and other stipulated accessories.

मनोवचोदक्करणैः साक्षात्काररूप परिबर्हणं।

(२७) अवनतिः।

Avanati is bowing to the Lord with deep devotion, time and again (humility).

अवनतिः नम्रता। असकृत् नमस्कारादिरूप क्रिया।

(२८) सख्यं।

Sakhyam is firm belief in the Paramatman as his sure and sole care-taker (affection).

बंधुत्वनिमित्तिक स्नेहः - सौहदं। अनिमित्त उपकारित्वरूप स्नेहः - सख्यं।
आगंतुक स्नेहः - मैत्री।

(२९) दास्यं।

Dasyam is to feel proud that he is the servant of God who is an enviable master whose majesty knows no bounds. It is a privilege to be his reflection, eternal and imperishable, constituted of knowledge and bliss.

सेवामनोवृत्तिः दास्यं। ईशदास स्वामिभृत्य भावः।
बहिस्तेश्वरदासत्वं दास्यमित्युच्यते बुधैः।

(३०) आत्मसमर्पणं।

Atma-Samarpana is total (unconditional) surrender of the Self - (body, mind and Soul) to the benevolent Supreme.

आत्मनिवेदनं। सर्वात्मना परमात्मनि समर्पण भावः। अहंकाराभिमान त्यागपूर्वक मदीयत्वाभिमान त्यागपूर्वक सर्वसमर्पणभावः।

यद्भागवतधर्मानुष्ठानेन भगवान् तुष्टः सन् ज्ञानप्रसादद्वारा त्रिंशत् भागवत धर्मानुष्ठानकर्तूणां यथायोग्य मोक्षदानमेव मुख्यफलम्।

The Paramatman being pleased with the right observance of the thirty Bhagawat Dharmas of his ardent devotees bestows on them beatitude itself — its prime fruit.

***

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Opinions of Scholars on SUMADHWA VIJAYA

It is kind of you to have sent a valuable edition of Madhwavijaya with text and a scholarly English Translation. Your introduction is also broad-based and informative. You have brought to bear on your estimate of the Mahakavya several new perspectives of a constructive mind. Your foot-notes too are helpful to more inquisitive minds. I should say, your edition helps to have a new look at the many hidden layers of the sublime effects of Epic Poetry. I offer my hearty congratulations on your learned contribution.

Dr. B.N.K. Sharma

Prof Nadgouda has done great service particularly to the English Knowing Madhwa Community by presenting an English translation of Madhwa-Vijaya. His work is not mere word to word translation of the text. It brings out the spirit of the original without sacrificing accuracy. The rendering of the highly technical portion of the fifteenth canto has been done remarkably well.

Vidyaratna Madhavacharya S. Katti

Your book on Madhwa-Vijaya is splendid and all my disciples have bought them already.

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Personally I am happy, I have read your book.

Dharmaprakash,
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I am delighted to receive your learned book on Bhagawadgita, you have taken great pains to make it appealing to the intillegensia and at the same time bring out the distinctive merits of Sri Madhwacharya's inimitable Bhasya revealing newer facets of the divine majesty, the unique place of निष्कामकर्मयोग etc., I offer my hearty congratulations on your excellent contribution to Gita Literature.

Dr. B.N.K. Sharma

How can I imagine how much effort the author has put in preparing this monumental work. I sincerely congratulate the author on this achievement.

Vidyaratna Madhawacharya S. Katti

I received your book length commentary on Gita. My felicitations on your completion of a major work. I liked it.

Dr. M. S. Gore
Ex. Vice Chanceller,
Bombay University

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